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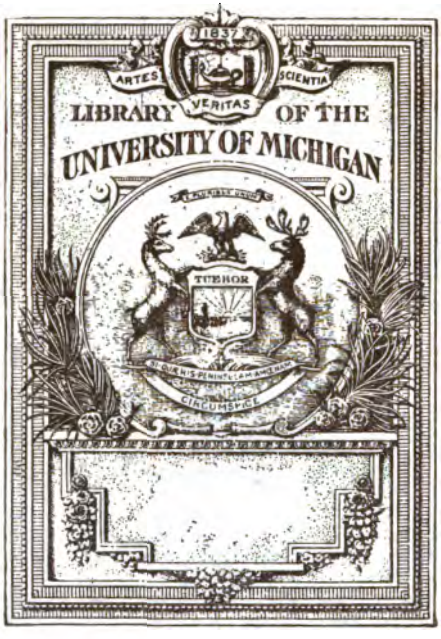
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THE

True Doctrine

OF

JUSTIFICATION

Asserted and Vindicated,

FROM

The Errours of PAPISTS, ARMINIANS, SOCINIANS, and more especially ANTINOMIANS.

In XXX. LECTURES Preached at *Lawrence-Iury, London.*

By *Anthony Burgess,* Preacher of Gods Word.

The second Edition Corrected and Revised.

LONDON,

Printed by *A. Miller* for *Tho. Underhil* at the Anchor in Pauls-Church-yard, near the little North-door, 1651.

William Carrington

Books.

1730.

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TO THE
Christian Reader.

Christian Reader,

Ere I not already ingaged (I know not how) in this publike way of Controversies, I should wholly decline such service; partly because of that ill fate, (if I may say so) which doth accompany books through the various Palates of those that reade them, whereby they are unwilling agnoscere quod Dei est, *or* ignoscere quod hominis est; *partly because of expectation, (which is an heavy prejudice) all men judging it reasonable, that now in these latter times there being the advantage of all the abilities of those who went before us, a man should not so much* libros, *as* thesauros scribere, *write not Books, but rich Treasuries, as the heathen said; partly because this controverſall way doth so*

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ſo poſſeſſe the intellectual part, that the affectionate part is much dulled, and made remiſs thereby. Even a Papiſt, Granada (*in his* way of Devotion) *ſaid, A Learned man that was buſied in ſuch kinde of imployment, ſhould reckon himſelf in the number of thoſe wretched Captives that are* ad metalla damnati, *Though all the day long they dig up Gold, yet they are not any whit inriched by it, but others for whom they work. And* Rodericus (*as I remember*) *relateth of* Suarez, *that he was wont to ſay, He eſteemed that little pittance of time, which conſtantly every day he ſet apart for the private examination of his own conſcience, more then all the other part of the day, which he ſpent in his voluminous Controverſies. The Apoſtle*

De perfec.

1 Tim. 6. 4.

ſpeaks of doting about queſtions, *but the Greek word* νοσεῖν *ſignifieth to be* ſick and languiſhing, *which doth declare the nature of needleſſe diſputations, that they fret away, and make to conſume the true power of Godlineſſe. God once only ſpake out of a thorny buſh, and as the Iſraelites were to go out of the military Camp to gather manna, ſo muſt a man ſhun tedious diſputes, who would injoy the fat and marrow of Chriſtian Religion. But notwithſtanding theſe diſcouragements, yet the Apoſtle with a vehement obteſtation calls upon* Timothy, *and in him all faithfull Miniſters to* preſerve that good thing committed to their Charge, *ſo that it is the duty of Miniſters not only by Preaching, but otherwiſe as occaſion ſerveth, to ſee that the golden treaſure depoſited in the Church, be not debaſed with droſſy errors, or the childrens neceſſary food mingled with deſtructive poyſon. Truth is a* Depoſitum.

1 Tim. 6. 10.

Probl. Sect. 9. quæ. 2.

Ariſtotle *doth rationally conclude, That it is a greater injuſtice to deny a little thing depoſited, then a great ſumme*

that

that we are indebted for, becauſe he that depoſiteth any thing in our cuſtody, truſteth in us as a faithfull friend; the other expecteth only juſtice from us. Now of all points of Divinity, there is none that with more profit and comfort we may labour in, then in that of Juſtification, *which is ſtiled by ſome,* articulus ſtantis & cadentis eccleſiæ, *The Church ſtands or fals, as the truth of this is aſſerted, and a modeſt, ſober vindication of this point from contrary errors, will not hinder, but much advantage the affectionate part of a man, even as the Bee is helped by her ſting to make honey. Gods way of* Juſtification *is for the truth of it above naturall reaſon, and therefore there is required a ſupernatural Revelation to manifeſt it: Inſomuch that the Divine Authority of the Scripture is in nothing more irradiant, then in the diſcovery of this glorious way of our* Juſtification. *But it hath been a ſtumbling block, and a rock of offence to many mens hearts, who look for a Philoſophicall* Juſtification, *or righteouſneſſe of works, either wholly iſſuing from our free will (as they ſuppoſe) or partly from it, and partly from the grace of God, and on this hand, have erred the Pelagians, Papiſts, Arminians and Socinians: But while the Orthodox have been diligent to keep this fountain pure from the filth thoſe Philiſtims daily threw in, There aroſe up another error on the right hand, which the Apoſtle* Paul *in his Epiſtles doth many times Antidote againſt,* viz. *ſuch a ſetting up of Free-Grace in* Juſtification, *that ſhould make the Law as to all purpoſes uſeleſſe, and while it extolleth priviledges, debaſes duties; That as the Arminians on the one ſide, think it moſt abſurd that the ſame thing ſhould be* officium requiſitum & donum promiſſum, *a duty required on our*

part, and yet a gift promiſed on Gods part; So on the other ſide the Antinomian cannot at the ſame time ſee the fulneſſe of Grace, only in blotting out our ſins, and yet at the ſame time, A neceſſity of repentance, without which this Juſtification *could not be obtained. Hence it is they fix their Meditations and Diſcourſes upon the promiſſory part of the Scripture, not at the ſame time attending to the preceptive part. But whether it be their weakneſſe or their wilfulneſſe, they ſeem to be upon thoſe paſſages of Scripture, which ſpeak of Gods grace and Chriſts ſatisfaction, as* David *in Sauls arms, which were an hinderance, not an advantage to him. Men deſtitute of ſound knowledge and Learning, ſhould be afraid leſt they doe* στρεβλοῦν 2 Pet. 3. 16. wreſt the Scripture, *and that* εἰς ἀπώλειαν to their own deſtruction. *It is no leſſe a ſin (ſaith* Oecumenius*) to torture the Scripture by perverſe interpretation, then it was to torment and Crucifie the very bodies of the Apoſtles: but to how many ignorant men attempting beyond their ſtrength in Controverſies of Divinity, hath that fain out, which did to one* Lucian *ſpeaks of, who finding* Orpheus *his harp conſecrated to* Apollo *in a certain Temple, bribed the Prieſt of the Temple, thinking to make the ſame melody which* Orpheus *uſed to do, which he attempting, through his ignorance made ſuch an horrid ſound, that it inraged all the dogs neer him, which preſently fell on him, and tore him in pieces.*

Adverſus indoctum.

It is therefore good for men in all humility and modeſty, not to think of themſelves above what they ought, or to affect to be Doctors, before indeed they have been Diſciples.

But to my matter in hand, I ſhall briefly give an account of

of my method in this Treatiſe. Whereas in Juſtification *many things are conſiderable, the efficient and impulſive Cauſe,* Gods grace, *the meritorious Cauſe,* Chriſts ſatisfaction, *the inſtrumentall Cauſe,* Faith; *and every one of theſe hath many Debates upon it by Learned men; Yet I have inſiſted upon that wherein the nature of it doth conſiſt, and becauſe that is made by ſome two fold, partly in* remiſſion of ſins, *partly in* imputation of Chriſts righteouſneſſe, *thus Diſcourſe is wholly upon the former, indeavouring to clear all the Doctrinal and Practical doubts that are of greateſt conſequence in this matter. And if God ſhould bleſſe this part with any good ſucceſſe, to eſtabliſh the mindes of thoſe that waver, I ſhall (with Gods aſſiſtance) proceed to the other point,* viz. *The* Imputation of Chriſts righteouſneſſe, *the miſtaking of which point, is no mean cauſe of Antinomianiſm. I am not ignorant, how ſubject to blindneſſe and ſeverall imperfections the beſt of men are, whereby through after-thoughts, they ſee ſuch an argument might have been more ſtrongly managed, and ſuch expreſſions better ordered, inſomuch that moſt men may ſay, as* Luther *ſaid of his Books, He could (like* Saturn) *eat up his own children: It is alſo to be conſidered how difficult it is, with pure ends and godly intentions, aiming only at the glory of God, and edification of others, to undertake ſuch a buſineſſe as this is; therefore in all theſe exerciſes, it is good to go out of our ſelves, depending upon the ſtrength of God only, and not to boaſt as if we had not received.* Tutius vivitur, quando totum Deo damus, Et in nihilo gloriandum eſt, quia nihil noſtrum eſt.

One thing more I am to inform thee of, which is, that

in the former part of this treatiſe, I have more remiſſy ſpoken of Juſtification in the generall (*becauſe that will more pertinently be handled in the other point of* imputed righteouſneſſe) *and have indeavoured more vigorouſly to proſecute the other part which is wholly ſpent about* pardon of ſin. *Theſe things premiſed, I leave thee to the Lord, who teacheth his children to profit.*

Thine in Chriſt Jeſus.

Anthony Burgeſs.

THE

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OF

TO THE

Right Honourable EDWARD

Earle of *Manchester*, Vicount *Mandeville*, Baron of *Kimbolton*.

My Lord,

THE many favours your Honour hath vouchsafed unto me, altogether undeserving, may justly command a publike acknowledgement thereof to the whole world; But that which doth especially encourage me to seek for your Protection

in the publiſhing of this Treatiſe, is your unfained love of, and ſtedfaſt continuance in the Truth: So that thoſe two things which *Pythagoras* ſaid, made a man compleat, εὐεργετεῖν καὶ ἀληθεύειν, to *doe good to others*, and *to embrace truth*, may without flattery be affirmed to be in your Lordſhip. And as for the latter, *Paul* ſpeaks it as a great commendation, that
2 Tim. 1. 5. the *true faith did dwell in Lois*, which denoteth a *ſtable and firm permanency*, as the Apoſtle elſewhere ſaith, *Sinne dwelleth in him*. In ſome mens breaſts, Truth is only a *ſojourner*, and their aſſent to it *paſſeth away* (as the Pſalmiſt ſpeaks of our life; *like a tale that is told*. Now herein Chriſt ſpeaks of a peculiar priviledge to the Elect, that it is not poſſible for them to be deceived by falſe Prophets (*if*
Mat. 24. 24. *it were poſſible to deceive the very Elect*) which is to be underſtood of a *totall and finall ſeduction*: Thus alſo when the Apoſtle had mentioned the Apoſtacy of *Hymenæus* and *Philetus*, he interpoſeth by way of comfort to the godly, *nevertheleſſe the*
2 Tim. 2. 19. *foundation of the Lord ſtandeth ſure, having this Seal, the Lord knoweth who are his*; and no wonder, if the truths of Chriſt are worthy of all hearty acceptation, ſeeing they are wholly by ſupernaturall revelation, in which ſenſe, ſome ſay, Chriſt is called
Ioh. 1. 1. ὁ λόγος, *the Word*, becauſe he revealed the will of his Father to us; but in another reſpect are we to take heed how we decline from the truths of God, becauſe they are the inlet and firſt inſtrument of
1 Tim. 2. 4. our Sanctification and Salvation, *God would have*
Ioh. 1. 7. 17. *all men to be ſaved, and to come to the knowledge of the*

the truth; *Sanctifie them by thy truth, thy Word is truth*; and our regeneration is deſcribed partly by the *renewing of our minde*, ſo as corrupt diſtillati- Eph. 4. 23.
ons from the head are apt to putrifie the vitals, ſo Errours and falſe Doctrins do quickly corrupt our practice. One thing more I make bold to recommend to your Lordſhip, that beſides the *bare receiving of the truth*, there is (as the perfection of knowledge) *the acknowledgement of truth after godlineſſe*, and *the learning of truth as it is in Jeſus* Tit. 1. 1. Eph. 4. 21.
Chriſt; which is, when the truths we beleeve have a ſavoury and powerfull effect upon us, and nothing cauſeth our abode in the truth ſo much as the experimentall efficacy of it upon our hearts. *It is good* (ſaith the Apoſtle) *to have the heart eſtabliſhed with grace and not with meats.* One would Heb. 13. 9.
have thought the Apoſtle ſhould have ſaid it is good to have the heart eſtabliſhed with *ſound Doctrine*, becauſe he exhorteth them not to be carried aſide with every winde of Doctrine; but he ſaith Grace rather then knowledge, becauſe this is the choiceſt Antidote againſt falſhoods; *Tantum ſcimus, quantum operamur*, we know no more (*viz.* ſavourily, clearly, and ſtedfaſtly) then we have powerfull practice of: Now of all ſupernaturall truths the doctrine of *Juſtification* hath no mean excellency, this is the article which *Luther* ſaid *reigned in his heart*; In this is a Chriſtians treaſury of hope and conſolation: and becauſe the Antinomians, whoſe opinions may be ſtiled as thoſe of *Epicurus* were, δογματικὴ νόσος, (inticing Syrens of a mans fleſhly

minde) have put their dead flies in this precious Box of ointment, I have endeavoured to ſelect this precious Gold from their droſſe. Though the matter I handle be in part controverſall, yet it is alſo in a great meaſure practicall. The greateſt mercy I can wiſh to your Lordſhip, is this glorious priviledge of *Juſtification*, in which only, and not in riches, honours, or any earthly dignity, conſiſteth true and perfect bleſſedneſſe, as *David* a King, doth heartily, and with much affection acknowledge, *Pſal.*32.1. and *Paul* by vertue of this *Juſtification*, Rom.8. triumphs over all adverſity and trouble whatſoever. Of which glorious happineſſe that your Lordſhip may be made partaker, is the Prayer of

Your Lordſhips moſt humble
Servant in the Lord,

ANTHONY BURGESS.

OF JUSTIFICATION.

LECTURE I.

ROM. 3.24,25.

Being juſtified freely by his Grace, &c.

THE Apoſtle in the words precedent laid down two Propoſitions, to debaſe man and all his works, that ſo he might make way for the exaltation of that grace of juſtification here ſpoken of. The Coherence.

The firſt Propoſition is, that *By the deeds of the Law no fleſh ſhall be juſtified in his ſight*, where two things are obſervable.

1. That he cals every man by the word *Fleſh*, which is emphaticall to beat down that pride and tumor which was in the Jews.

2. He addeth, *in his ſight*, which ſuppoſeth that though our righteouſneſſe among men may be very glorious, yet before

God it is unworthy. The other Proposition is, that, *All come short of the glory of God*; Some do make it a Metaphor from those in a race, who fall short of the prize. Whether by the glory of God be meant the image of God, and that righteousnesse first put into us, or eternall life, or (which is most probable) matter of glorying and boasting before God, which the Apostle speaks of afterwards, is not much materiall. Now the Apostle having described our condition to be thus miserable, he commends the Grace of God in justifying of us, which is decyphered most exactly in a few words; so that you have in the Text a most compendious delineation of justification. First, There is the benefit set down, *being justified*. Secondly, The efficient cause, *Gods Grace*; and here we have a two-fold impulsive cause, one inward, denoted in the word *Freely*; the other outward, in the meritorious cause, *Christs death*; which is further illustrated by the *appointment of God for this end*, προέθετο: Some understand this of *Gods manifestation*, as if it were spoken to oppose the propitiatory in the Ark, which was left hidden; some to the whole polity in the Old Testament, which in the Legal shadows, and the Prophets predictions did declare Christ; Others (upon better ground) refer it to the *Decree of God*. This death of Christ is called ἀπολύτρωσις, which denoteth both the action it self, as also the effect and benefit which cometh by it. *Chrysostome* observeth, that it is called *redemption*, and not a simple *emption*, because we were the Lords once, but by our sins became slaves to Satan, and now God doth make us his again. In the third place you have the instrumentall cause, *Faith in his bloud*; this is that Hyssop that doth sprinkle the bloud, though it be contemptible in it self, yet it is instrumentall for a great good; and hereby is denoted, That Faith hath a peculiar nature in this work of Justification, which no other grace hath, for none saith Love in his bloud, or Patience in his bloud. Lastly, here is the final cause, *To declare the righteousnesse of God* [a] *for the remission of sins past*. [b] Some observe those words *sins past*, as implying, no sinne is forgiven till it be committed; it must be past before it can be forgiven; But the Apostle might use this speech in reference to sins past before his coming, to shew the efficacy and power of Christs death, that it was not the bloud of Rams and Goats, but that of Christ, which

The division and opening of the Text.

[a] In what sense righteousnesse is taken here, See *Lect.* 12.

[b] whether πάρεσις be so well translated remission of sin, as indulgence & connivance, as *Beza* rendereth it, you have largely discussed, *Lect.* 12.

which could expiate our offences. My intent is to ſpeak of the benefit firſt, and then the Cauſes: the Benefit is Juſtification: And for the better underſtanding of this, conſider the Propoſitions following, which will be ſubſervient to clear the nature of it, although the more exact opening of the word, and the nature of it, is to be looked for when we come to ſpeak of imputed righteouſneſſe. Propoſitions clearing the nature of Juſtification.

Firſt, *It is of great conſequence to have this Doctrine kept pure.* *Luther* called it *Articulum ſtantis aut cadentis Eccleſiæ*, as if this were the *ſoul* and *pillar* of Chriſtianity. *Pighius*, though a Papiſt, calleth this the *chief part of Chriſtian Doctrine*, confeſſing that it had been obſcured rather then cleared by their own Writers: yea, this Doctrine about Juſtification is that which diſcerneth the Orthodox from Pagans, Papiſts, Socinians and Arminians. 1 The doctrine of Juſtification ought to be kept pure.

Now there are divers reaſons why we ſhould keep the Philiſtims from throwing in earth to ſtop up this pleaſant ſpring: As 1. becauſe herein is the grace and good favour of God eſpecially revealed. Therefore the Goſpel is called *glorious*, becauſe God did not ſo much exalt, and manifeſt his excellency in creating the world, as he did in providing of a Saviour, and pardon for a poor ſinner: Hence its called the *riches of his grace*, rather then of power or righteouſneſs. We are therefore ſollicitous (whatſoever the Antinomians ſay to the contrary) that the doctrine of Gods grace in Juſtification may be fully improved to the uttermoſt, and that every broken heart may be put into a raviſhment and admiration of it. We bewail thoſe times of Popery, when the name and efficacy of Chriſt and his Grace, were obſcured by the works and pretended righteouſneſſe of men. And why.

2. It is very neceſſary to keep this pure, becauſe of the manifold truths that muſt fall if this fall; if you erre in this, the whoſe truth about Originall ſinne, Free-will, and Obligation of the Law will likewiſe periſh.

3. It is of great influence into practice; for what doth the heart ſmitten for ſin, and filled with the diſpleaſure of God, but run to this Doctrine, as the City of refuge? This is the water that their ſouls pant after, this is the bread that their fainting ſtomacks would gladly feed on: now if this water be turned into mud, if this bread be made into ſtones by the corrupt Doctrines

of men, how muſt the ſoul periſh for want of ſuſtenance?

2 Satan hath endeavoured the corrupting of it.

Secondly, *Satan hath endeavoured ſeverall waies the corrupting of it.* You may judge of the precious neſſe and excellency of it by Satans malicious endeavours to ſuppreſſe it: *Herod* not more diligently ſeeking to take away the life of Chriſt when he was in his Cradle, then Satans inſtruments were buſie to ſtifle this truth in the infancy. *Chemnitius* relateth, that he did *ſæpè cohorreſcere*, many times tremble when he thought of a ſpeech which *Luther* would often ſay (and it was ominous) *That after his death the Doctrine of Juſtification would be corrupted:* And indeed when thoſe firſt Reformers had made the body of this truth in all the ſeverall parts of it like that of *Abſalom*, comely and beautifull, without any blemiſh, there preſently roſe up many perverted in minde, and ſet upon it, as thoſe theeves upon the man going to *Jericho*, leaving it wounded, and half dead. There are errours about the very nature of it, making it to be *the infuſion of righteouſneſſe in us*, for which God doth accept us: Thus they ſpeak of Juſtification, as *Ariſtotle* would about Phyſicall motions. Some take away the *imputation of Chriſts Righteouſneſſe*; ſome take away the *ſatisfaction of Chriſt*; ſome make *Faith* to be accounted for Righteouſneſſe; ſome make ſuch a Juſtification, that thereby *God ſhall ſee no ſin in thoſe that are juſtified whatſoever they do.* Thus in the *nature, parts, inſtrument, conſequents* and *ſubject*, there are manifold errours, and hereby Satan bringeth much miſchief to the Church, for by this means our lives are ſpent in diſputing about this benefit, when it were farre more comfortable to be enjoying of it. And when Satan could not overthrow the truth by mingling of our works with the Grace of God, as in Popery, then he bendeth himſelf to errours on the right hand, by ſetting it up in ſuch a ſeeming way, by amplifications of it, that thereby all repentance and godly humiliation ſhall he quite evacuated: Even as when he could not by his inſtruments, the Phariſees, diſprove the Deity of Chriſt, then he ſets inſtruments on work to confeſs that he was the Son of God, thereby to get in ſome errours.

Loc. Com. de Juſtific.

3 God in the way of Juſtification goes above our thoughts and reaſon.

Thirdly, *God in this way of Juſtification goeth above our thoughts.* And certainly, when a Chriſtian will ſet his heart to think about this truth, he muſt lay this for a foundation, that, *in this matter of Juſtifying,*

Juſtifying; Gods thoughts and his thoughts do differ as much as heaven and earth; ſo that the doctrine of Chriſts hypoſtaticall union is not more above our thoughts and expectation in the truth of it, to be believed, then that of Juſtification is above our hearts in the goodneſſe of it, to be embraced. It is in this caſe with us, as with *Sampſon*, who found honey in the carkaſe of a Lion, this could not be expected how it could come there; had he found it in ſome holes of a Tree in the Wood, where Bees will ſometimes hive themſelves, there had been ſome probability, but here is none: Thus thinketh the ſoul troubled, to finde this honey of Juſtification in the death of Chriſt, how unlikely is it? If I ſhould look for it in the works I do, in my holineſſe, and righteouſneſſe that is wrought by my own hands, this were according to rules of righteouſneſſe.

And this is the ground of all that dangerous errour in Popery, they look upon it as againſt the principles of reaſon, that we ſhould be accounted righteous any other way, then by that which is *inherent* in us; and this made *Luther* profeſſe, that when he did rightly underſtand the doctrine about free remiſſion of ſins, yet he was exceedingly troubled with the word *Juſtifie*, for that old opinion had much ſoaked into him, that it muſt be to *make righteous*, as *ſanctificare* is to make holy, or *califacere* to make hot; ſome poſitive quality to be brought into a man, which he might oppoſe againſt the judgement of God. And hereby you may ſee, that its no wonder if the people of God are ſo difficultly perſwaded of their Juſtification; if they be again and again plunged into fears about it; becauſe this way which God taketh is above our thoughts: It is a great matter to deny our own righteouſneſſe, and to be beholding to Chriſt only for pardon.

Fourthly, *As the Doctrine it ſelf is by peculiar revelation, ſo the Scripture hath proper words to expreſſe it by, which we muſt wholly attend to.* This would be a good Pillar and Cloud to direct us; for then men began to decline from the truth, when they left off a diligent ſearch of the uſe of the word in the Scriptures. What makes it ſo confidently and generally aſſerted by Papiſts, that Juſtification is a *tranſmutation*, a change from the ſtate of unrighteouſneſſe to the ſtate of holineſſe, but only neglect of the Scripture-uſe of this word?

4 The ture ha per wo expreſſi doctrin

And though this matter was agitated ſeven moneths in the Councell of *Trent*, yet becauſe they did not follow the Star of the Scripture, they came not to the lodging where Chriſt was. There are ſome kinde of words, which the Scripture takes from the common uſe and cuſtome amongſt men, and they are to be interpreted as commonly they are taken; but then there are other words, which the Scripture doth peculiarly uſe, as being ſubſervient to expreſſe that peculiar matter, which the holy Ghoſt only teacheth, and ſuch is this word, *to juſtifie*, for the greek word δικαιόω, is obſerved by learned men to have two ſignifications, one to *puniſh a man*, or *condemn him*, which is clean contrary to the Apoſtle his uſe of the word; or elſe to *determine and judge a thing as juſt*, but then it doth not come up to the Apoſtles meaning; for he ſpeaks of *perſons*, but the Grecians uſe it of things themſelvs: Thus the word *juſtificare* is not uſed by any approved humane Authors, no more then *ſanctificare* and *glorificare*. As therefore we muſt goe to the Scripture only for the knowledge of the nature of the thing, ſo we muſt expreſſe it in ſuch words as the holy Ghoſt uſeth; and this is the ground which hath made our learned men call upon all to conſider the Grammaticall uſe of the words in this matter.

1 Juſtification implies an accounting juſt.

Firſt, *The word doth imply an accounting juſt*: And this is acknowledged by the Papiſts themſelves, as more frequent, though they pleade much for ſuch a ſenſe, as *to make juſt*. Now the truth is, there needs not much quarrell even about that ſignification, though the Scripture doth not manifeſt it: For we confeſſe that he is made juſt, who is *juſtified*, and that not only in reſpect of the *inward renovation* of a man, but alſo in reſpect of *juſtification*; for God doth not account him juſt who is not ſo, and certainly to eſteem a man juſt without righteouſneſſe, is as abſurd as to account a man learned without learning, or the wall white without whiteneſſe; only we ſay this Righteouſneſs that doth make a man juſt, is not *inherent* in him, but *reckoned to him* by the *ſatisfaction of another*: for a man is *accounted righteous* two waies, either when he is *not guilty* of the crime charged upon him, or when he doth make ſatisfaction; and in this latter ſenſe by Chriſt we become righteous.

2 To make righteous.

2. So that if the word ſhould ſignifie as much as *to make righteous*

righteous, as to *ſanctifie* doth ſignifie to *make holy*, ſtill we could grant it, though not in the Popiſh way; and indeed the Apoſtle *Rom.* 5. ſaith, *many are made righteous by the ſecond Adam*, which if not meant of *inherent* holineſſe, doth imply, that the righteouſneſs we have by Chriſt is not meerly *declarative*, but alſo *conſtitutive*; and indeed one is in order before the other, for a man muſt be *righteous* before he can be *pronounced* or *declared* ſo to be. But the Hebrew word doth not ſignifie this ſenſe primarily; for whereas the Hebrew word in *Cal* doth ſignifie to be *righteous* by a poſitive quality; The word in *Hiphil* according to that Rule in Grammar, ſignifyeth to *attribute* and *account this righteouſneſſe unto a man by ſome words, or other teſtimony*, even as the word that in *Cal* ſignifieth to *be wicked*, doth in *Hiphil* ſignifie to *condemn* and *judge a man as wicked*, ſo that there are theſe two things in juſtifying, whereof one is the ground of the other, firſt to *make righteous*, and then to *pronounce* or *declare* ſo.

From theſe two followeth a third, which is *to deal with a man ſo juſtified as a juſt man*, ſo that condemnation, crimes, reproach and fear ſhall be taken away from him. This declareth the admirable benefit of being juſtified before God, for when this is done, *Rom.* 5. 1. *We have peace with God*, Epheſ. 3. *We come with boldneſſe into his preſence*, and open face; ſo that unbelief and ſlaviſh fears in the godly are great enemies to this grace of juſtification; yea, they are a reproach and diſhonour to it. Thou thinkeſt if thy heart were not conſcious to ſin, if nothing but holineſſe were in thee, thou wouldeſt be bold, thou wouldſt not fear or be troubled, but thou doſt not conſider that God walketh towards thee as a righteous man, looketh upon thee as ſo, ſo that if Chriſt be bold thou mayſt, if God will not reject Chriſt, or thy ſins cannot condemn him, ſo neither will God reject thee, or ſhall thy ſins overwhelm thee; this is the ſweet conſolation of the Goſpel, to a ſinner broken-hearted, who would give a world for a perfect righteouſneſſe, to make him accepted. 3 To deal with as a juſt man.

4. *This is a judiciall word, and taken from Courts of judgement.* It is good to conſider this alſo, for this ſuppoſeth God as a juſt Judge offended, and man ſummoned to his Tribunal to appear. 4 It is a judiciall word.

pear before it. This work of Juſtification may be excellently compared with that Parable, *Mat.*18. where a man *owing many talents* to his maſter, is called upon to pay them, and although the ſervant prayed his Maſter *to have patience, and he would pay him all* (which we cannot ſay) yet, it is ſaid, his Maſter *forgave him all the debt*. That the word is a judiciall word in the generall appeareth, *Deu.*25.1. where the Scripture ſpeaketh of a *controverſie between men* brought to judgement, and the Judge *juſtifying the righteous*, ſo 2 *Kin.*15.4. There *Abſalom* wiſheth *he were Judge in the land, that he might juſtifie him who brought his caſe to him*; ſo *Pſa.*51. *That thou mayeſt be juſtified, and overcome when thou art judged*; As it is thus in general, ſo in this particular caſe, it is a word taken from Courts of judgement: Thus *Rom.*3. *That every mouth might be ſtopped, and the whole world be* ὑπόδικος *guilty*.

Hence there is an *accuſer*, and our ſins called *debts*, and the oppoſite to this *juſtification* is *condemnation*, and the Apoſtle calleth it a *charge* that is laid upon men. Therefore Chriſt is called an *Advocate*, and he is ſaid *to make interceſſion*; all theſe expreſſions denote a *judiciary proceeding*: Thus *David*, *Enter not into judgement with thy ſervant, for in thy ſight no man ſhall be juſtified*, Pſa. 143. and *Paul*, 1 Cor.4.3. *It is a very ſmall thing to be judged of mans judgement*, where a mans judgement is called a day, according to the Cilician phraſe (as *Jerome* ſaith) and having ſpoken this, he addeth ſomething of his juſtification before God: ſo that there is nothing clearer then that the word is a *judicial word*, and with *John* who in his Epiſtles never uſeth the word *juſtifie*, the ſenſe of it is expreſſed, by *not to come into judgement*, or to be *tranſlated from death unto life*. And certainly if to *juſtifie* were to *make righteous inherently*, it would not be *an abomination in that ſenſe to juſtifie the wicked*.

5 There can be no Juſtification but where there is accuſation.

Fifthly, *There can be properly no juſtification, but where there is accuſation or a charge*: Therefore condemnation is oppoſite to it. Hence it is that though it be ſaid that Angels and *Adam* were juſtified, and that by works, yet if we would ſpeak properly, they were no more juſtified, then they had an Advocate, or Interceſſor. Thus when Chriſt is ſaid to be juſtified in the Spirit, that is declared to be the Son of God by the Spirit, which was ſpoken

in reference to those calumnies and reproaches that were cast upon him; so that this consideration may comfort a godly man even in that particular wherein he is most troubled; for thus the godly argue, my heart chargeth me with such folly, and so the devil doth, oh it is too plain! I cannot dissemble it, I cannot hide it; oh what shall I do? even this very thing may support; for how could there be Justification, if there were not a charge? What need a Christ to justifie, if there were no fault?

Sixtly, *No man can do any thing, whereby he should be accounted just before God.* This is the grand truth that is such a stumbling block to the world; this makes the Papist gibe and scoff; this makes God (say they) to dissemble; this makes him a lyar, to account that ours, which is his Sons; who will say a lame *Vulcan* goeth upright with another mans legs? who will compare some deformed *Therſites* to a fair *Abſalom*, because of some imaginary beauty which is not in him? But the Scripture is too plain, 2 *Cor.* 5. to be eluded, *Ipſe factus eſt peccatum, ſicut nos juſtitia non noſtra ſed Dei, nec in nobis ſed in ipſo, ſicut ipſe factus eſt peccatum non ſuum ſed noſtrum, nec in ſe, ſed in nobis conſtitutum.* He is made sin as we are righteousnes, not our righteousnesse but the righteousnesse of God, not in us, but in him: as he was made sin, not his own, but ours, not in himself, but in us. Neither do we say, we are made righteous without a righteousnesse, that indeed were absurd, but we say it is not in us.

6 No man can do any thing whereby to be accounted just before God.

Seventhly, *That righteousnes whereby we are made just, is only by Christ*; of this more hereafter; only the Scripture doth carry us alwaies from our own righteousnes to that of Faith, which is by his bloud; this made *Bernard* say, *Quid tam ad mortem quod morte Chriſti non ſalvetur, Meum meritum eſt miſeratio Domini, non planè ſum meriti inops quamdiu ille miſerationum non fuerit inops.* Though we want, Christ doth not want, though we sinned away our good, yet not Christ his merits: And if a man were made perfectly holy, yet he could not be justified for all that, but he needs a Christ to satisfie for his former transgressions.

7 We are made just only by Christ.

Eightly, *This description of Justification in a judicial way containeth much terrour, and also much comfort.* It is good for a Christian to meditate, why God describes the way of pardon by these tearms; and first it may be to rouse up secure and Epicurean

8 Terror and comfort in the word justification.

conſciences. Thy heart will not alwaies be quiet, neither will thy ſin alwaies lie ſtill at the door, but it will awaken thee, and hale thee to judgement. O the terrour thy ſoul will then be put into! And as it doth thus terrifie, ſo it doth the more comfort; nothing is ſo welcome as a pardon after a man is condemned, and his head laid upon the block: Thus when all this charge is laid upon thee, and thou ſummoned before the tribunall, how precious muſt grace then be to thee?

LECTURE II.

ROM. 3.23.

Being juſtified freely by his grace, &c.

9 The reality of this juſtification.

THe ninth Propoſition is, concerning the *reality* and *truth* of this Juſtification: for when we ſay *God doth juſtifie*, that is, *account* and *pronounce righteous*, this is taken by Papiſts, as if here were nothing, but a meer fiction and imagination, without any truth indeed: Therefore the godly are for their comfort to know that this Juſtification of theirs, is no leſſe a reall and ſolid foundation for comfort (yea it is more) then if they had the moſt perfect and compleat *inherent righteouſneſſe* that could be: for all things that are *conſtitutiva* of this Juſtification, are reall; God his gracious accounting and eſteeming of us ſo, is reall: and ſeeing he is moſt wiſe, juſt and holy, what he doth judge muſt needs be ſo; we many times juſtifie our ſelves, but then it is ſometimes a meer opinion, we are indeed condemned at that preſent, but it cannot be ſo with God. Again the *foundation* of this Juſtification, is as ſolid and firm as any rock, it being the righteouſneſſe of Chriſt, if therefore the righteouſneſſe of Chriſt be not a fancy or imagination, no more is this. And laſtly, the *effects* of this are reall, *viz.* deliverance from wrath, peace with God, joy in the holy Ghoſt, and the ſpirit of Adoption. Now in this treaſure the godly heart may much inrich himſelf, he is not in a dream.

dream when his ſoul is raviſhed with this priviledge; thou mayeſt be in this transfiguration, and ſay, *it's good for us to be here*, and ſtill know what thou ſaieſt; What ſhame then is it to thee, when if thou hadſt *inherent* perfect righteouſnes, thou wouldſt bid *thy ſoul take her ſpirituall eaſe, for ſhe hath much good ſtored up for her*, and thou canſt not do this upon an *imputed righteouſneſſe*: *imputed righteouſneſſe* and *inherent*, differ only in the manner, not in reality: it is all one, as to Gods glory, and as to thy comfort, whether righteouſneſſe be thine *inherent*, or thine *imputed*, if it be a true real righteouſneſſe.

Tenthly, Conſider, *the Scripture ſpeaks of this juſtification, as to us, ſtill in a paſſive ſenſe, we are juſtified*, and that whether it ſpeaks upon a ſuppoſition of Juſtification by works of the Law, or in an Evangelicall manner, and this it doth to ſhew that God only doth juſtifie: for ſin is only againſt him, and therefore none but himſelf can remit his own offence. Beſides, none can condemn but God, therefore none can Juſtifie. Who can lay trouble on thy ſoul, binde thee in chains, and throw thee into hell, but God? and who but God can command all the tempeſts and waves in thy troubled ſoul to be ſtill? When therefore others are ſaid to Juſtifie, that is only to be underſtood *declaratively*, and no more. Now this particular may ſuppreſs all thoſe proud Phariſaicall thoughts in us, whereby we are apt to be puffed up within our ſelves: what if we Juſtifie our ſelves, and clear our wayes? yet if God doth not, we remain ſtill obnoxious, and bound in Gods wrath. 10 The Scripture ſpeaks of juſtification as to us in a paſſive ſenſe.

Again, It is for comfort to the godly, what though Satan, thy own heart, and the world doth condemn thee? yet if God Juſtifie, thou maieſt rejoyce; you ſee *Rom.* 8. what a challenge *Paul* there makes, *Who ſhall lay any thing to the charge of Gods elect? it is God that juſtifieth.* Who ſhall charge any thing? The devil, thy own heart, can lay much pride, hypocriſie, ſlothfulneſſe to thy charge: it is true, but God through Chriſt doth Juſtifie. What a Cordiall and reviver would it be to Gods people, to live in the power of this gift beſtowed upon them? it is God that juſtifieth thee, O my troubled ſoul! who can then condemn? who can hinder it, or invalidate it? Certainly we are therefore in dejections, deſpondencies, and perplexities often, becauſe we drink not of this wa-

ter of life. Lay and apply this excellent Doctrine to thy fainting dying ſoul, and it will become to it, like *Eliſha* applying himſelf to the dead childe, cauſe ſpirit and life again to return to him; right thoughts here, will ſweeten all thoughts in other things.

11 God in juſtifying conſidered as a fatherly Judge.

Eleventhly, *Although Juſtification be a Court action, and drawn from judicatories, yet God is not in this action, conſidered meerly as a Judge, but as* paternus Judex, *a fatherly Iudge, having an admirable temperament of juſtice and mercy*, ſo that God pronounceth this ſentence from the Throne of Juſtice and Mercy alſo; of Juſtice, in that he will not abſolve, till ſatisfaction be made, and he will not pronounce righteous, but where there is a perfect righteouſneſſe: Therefore that opinion, of making *Faith to be accepted of for righteouſneſſe* is a dangerous and falſe aſſertion. God in this work of Juſtification, is never deſcribed, as accepting of an imperfect righteouſneſſe for a perfect. No, God doth not ceaſe to be juſt, while he is thus gracious. Again his Juſtice and righteouſneſſe is herein ſeen, that none ſhall be Juſtified, but ſuch ſinners who feel their guilt, and deſire to be eaſed of that burden, beleeving and rolling their ſouls upon him. It is very hard to give the right order of the benefits of Vocation, Juſtification, Adoption and Sanctification; but yet this may be made good againſt the Antinomian, that a man is not Juſtified, till repenting and beleeving. Here is Juſtice then but there is alſo a great deal of Grace and Mercy; As in the accepting of a ſurety for us, that he would not keep to the Law, of having us in our own perſons to pay the utmoſt farthing: This was great love; ſo likewiſe to finde out a way for our reconciliation; that when the devils had no remedy provided for them, we have. Further, that when this price is laid down, we have the application of this benefit, and ſo many thouſands have not. Two in a Bed, in a Family, in a Pariſh, one Juſtified, and the other condemned; What Grace is this?

12 Juſtification in Scripture deſcribed by Gods actions not ours.

Twelfthly, *This grand mercy is deſcribed in Scripture by God his giving ſomething to us, not our doing any thing to him.* It is deſcribed by Gods actions, & not ours to him, which may abundantly ſatisfie the heart againſt all doubts and fears; thus the Scripture cals it *forgiving, not imputing ſin, imputing righteouſnes, making righteous*, all which are actions from God to us, not ours to him, ſo that

that we are no where ſaid in a good ſenſe to Juſtifie our ſelves, or commanded to it, as we are to repent, or beleeve, and to crucifie the luſts of the fleſh, becauſe it is wholly *Gods action*; by faith indeed we apprehend it, but it's *Gods action*, as the window letteth in the light, but it is the Sun that doth inlighten. And from this particular, we may gather much comfort, for when we look into our ſelves and ſee no ſuch righteouſneſſe or holineſſe, that we dare hold out to God, then we may remember, this is not by our doing to God, but receiving from him; and in this ſenſe, it is more bleſſed for us to receive, then to give. This made the Father ſay, *juſtitia noſtra, eſt indulgentia tua*, our righteouſneſſe is thy indulgence. Therefore let not the troubled heart ſay, where is my perfect repenting? where is my perfect obedience? but rather ask, where is Gods forgiving? where is Gods not imputing? how hardly is the ſoul drawn off from reſting in it ſelf? it is not *thy doing*, but *Gods doing*; thou muſt not conſider, what do I, but what God doth. The Antinomian, he indeed wringeth theſe breaſts of Conſolation, till blood cometh, but the true ſweet milk of the word muſt not therefore be thrown away. Do not then as they ſought for Chriſt, look for him in the grave, when he was riſen out thence. Do not thou pore in thy ſelf for this treaſure, when it is to be looked for from heaven; duties, graces will ſay, this is not in me.

Laſtly, *The Scripture hath other equivalent phraſes to this of Juſtification, which likewiſe do amplifie the comfort of this gift.* It is called *Bleſſedneſs*, as if this indeed were the true heaven and happines. If thou art juſtified, thou carrieſt heaven about with thee, and thy name may be Legion, for many are the mercies that do fill thee. Nothing can make thee bleſſed but this, it is not *Bleſſed is he*, to whom the Lord giveth many riches and honors, many parts and abilities, but *to whom the Lord imputeth no ſin*; and howſoever thoſe who wallow in a Laodicean fulneſſe, judge not this ſuch bleſſedneſſe, yet, ask a *Cain*, ask a *Judas*, demand of the tormented in hell, whether it be not a bleſſed thing to have ſin pardoned. That thou ſhouldeſt be able to look on thy ſins as ſo many ſerpents without ſtings, as ſo many Egyptians dead upon the ſhoar, as if they had never been, that thou ſhouldſt be able to ſay, Lord, where are ſuch luſts, ſuch ſins of mine? I finde them all cancelled; Is not this bleſſednes indeed? Ano-

13 The Scripture hath phraſes equivalent to this of juſtification. *Pſal.* 32. 1, 2.

Another expreſſion is of *accepting us in Chriſt*, and herein lieth much of Juſtification, that it is an acceptation of us to eternall life, *Eph.* 1.6. This muſt needs imbolden and incourage the heart, when it knoweth, that both perſon and duties are accepted, though ſo much frailty and weakneſs, yet God will receive thee, The third phraſe is to *make juſt*, Rom. 5.9. For God doth not pronounce that man juſt, which is not ſo. Therefore when we are Juſtified, this is not abſolutely and ſimply againſt a righteouſneſſe of works, but in a certain reſpect, as done by us, and as obedience coming from us, and this muſt needs ſupport the ſoul: for when ſatisfaction is made, when God hath as much as he deſireth, why ſhould not this quiet the heart of a man? will nothing content thee, unleſſe thou thy ſelf art able to pay God the utmoſt farthing? A fourth word is *not imputing of ſin*, or *imputing righteouſneſſe*, and this, as you heard before, is a very ſure and real thing, though it be not in us, for there are many real benefits do come to us, when yet the foundation is extrinſecal, as when a mans debt is diſcharged by his Surety, he hath his real benefit, is diſcharged, and releaſed out of Priſon, as if it had been his own perſonal payment. Now when God doth this, he goeth not againſt that text, *To juſtifie the ungodly*, for its an abomination to do ſo, becauſe it's againſt Law, but when God doth not impute ſin, becauſe of the ſatisfaction of Chriſt intervening, that is moſt conſentaneous and agreeable to Juſtice. There is one word more equivalent, and that is *reconciliation*, ſome indeed make this an *effect of Juſtification*, ſome make *reconciliation* the *general*, and *remiſſion of ſin* a *partiendar* part; but we need not be curious, where Juſtification is there is *reconciliation*; and this doth ſuppoſe, that thoſe who were at diſcord before, are now made friends, and where can friendſhip be more prized then with God?

Having laid down theſe introductory Propoſitions, which deſcribe moſt of the matter or nature of Juſtification, I ſhall now come to ſhew, wherein it doth particularly conſiſt, wherein the true nature is, onely let me premiſe two or three Cautions.

Cautions concerning juſtification.

I. *Caution.* 1. *We muſt not confound thoſe things, which may be conſequent, concomitant to juſtification, with juſtification it ſelf*, for many things

things may neceſſarily be together, and yet one not be the other; ſo Juſtification is neceſſarily joyned with Renovation, yet a man is not juſtified in having a new nature put into him: The water hath both moiſtneſs and coldneſs in it, yet it doth not waſh away ſpots as it is cold, but as it is moiſt. We will not enter into diſpute (as ſome of the Schoolmen have, and concluded affirmatively) Whether God may not accept of a ſinner to eternall life, without any inward change of that mans heart: It is enough that by Scripture we know he doth not.

2. *To place our juſtification in any thing that is ours, or we do, is altogether derogatory to the righteouſneſſe and worth of Chriſt.* II. *Caution.* Some there are who place it partly in *our righteouſneſs*, and partly in *the obedience of Chriſt*, ſupplying that which is defective in us; ſome of late have placed it in our *Faith*, as if that were our righteouſneſſe, and not for any worth or dignity of Faith, but God out of his meer good pleaſure (ſay they) hath appointed *Faith* to be that to *man fallen*, which *univerſal righteouſneſſe* would have been to *Adam*: and hence it is, that they will not allow any trope or metonymie in that phraſe, *Abraham beleeved, and it was imputed to him for righteouſneſs.* But here appeareth no leſſe pride and arrogancy in this, then the opinion of the Papiſts, and in ſome reſpects it doth charge God worſe, as is to be ſhewed in handling of that point: Therefore let us take heed, how by our diſtinctions we put any thing with Chriſts righteouſneſs in this great work.

3. *In ſearching out the nature of Juſtification, we muſt not only look to the future, but that which is paſt.* III. *Caution.* For ſuppoſe a man ſhould be renewed to a full perfection in this life, yet that abſolute compleat holineſs could not juſtifie him from his ſins paſt. Thoſe committed before would ſtill preſſe him down, though he were now for the preſent without any ſpot at all. Therefore though now there were no defects, no frailties in thee, yet who ſhall ſatisfie the Juſtice of God for that which is paſt, though there were but the leaſt guilt of the leaſt ſin? there is no *Sampſon* ſtrong enough to bear the weight of it, but Chriſt himſelf.

4. The Orthodox ſometimes make the nature of Juſtification IV. *C* in *remiſſion of ſin*; ſometimes in *imputation of Chriſts righteouſneſs*, which made *Bellarmine* charge them, though falſly, with different opinions,

opinions, for ſome make theſe the ſame motion, it's called *remiſſion of ſin*, as it reſpecteth the *term from which*; but *imputation of righteouſneſſe*, as it reſpecteth the *term to which*; even, ſay they, as the ſame motion is the expulſion of darknes, and the introduction of light. But I rather conceive them different, and look upon one, as the ground of the other; *remiſſion of ſin*, grounded upon the *imputation of Chriſts righteouſneſſe*, ſo that *his righteouſneſſe imputed to us*, is ſuppoſed to be in the order before *ſin forgiven*; and although among men, where *righteouſneſſe is imputed*, or a man *pronounced juſt*, there is, or can be no *remiſſion of ſin*, yet it is otherwiſe here, becauſe *righteouſneſs* is not ſo *imputed* unto us, as that it is *inherent in us*; ſo among men, the more a man is forgiven the leſſe he is Juſtified, becauſe forgiveneſſe ſuppoſeth him faulty, yet it is not ſo in our Juſtification before God.

V. *Caution.* Laſtly, *We muſt not confound Iuſtification with the manifeſtation and declaration of it in our hearts and conſciences.* This is the rock at which the Antinomian doth ſo often ſplit, he ſuppoſeth Juſtification to be from all eternity, and that therefore a man is Juſtified before he doth beleeve; Faith only juſtifying by evidence and declaration to our conſciences: but this is to confound the decree of God, and its execution, as ſhall be proved. Hence it is a dangerous thing, though ſome excellent men have done it, to make Faith a full perſwaſion of our Juſtification, for this ſuppoſeth Juſtification before Faith; It is one thing to be Juſtified, and another thing to be aſſured of it. It is true, we cannot have any peace and comfort, nor can we ſo rejoyce in, and praiſe God, though we are juſtified, unleſſe we know it alſo.

LECT.

LECTURE III.

ROM. 3. 24, 25.

Being Iustified freely by his grace, &c.

IUstification consisteth in these two particulars, *Remission of sin*, and *Imputation of righteousnesse*: Indeed here is diversity of expressions among the learned, as you have already heard: some thinking the whole nature of Justification to be only in *Remission of sin*, and therefore make it the same with *Imputation of righteousnesse*; others make *one the ground of the other*; some make *Imputation of righteousnes*, the *efficient* or *meritorious cause* of our Justification, and *Remission of sin*, the only *form* of our Justification; others make *Remission of sin* the *effect* only of Justification. But howsoever we call these two things, yet this will be made plain, that God in Justification, vouchsafeth these two priviledges to the person justified; First, He *forgiveth his sins*; Secondly, He *imputeth righteousnesse*, or rather, this latter is the ground of the former, as I shew'd before.

Iustification consists in remission of sin, and imputation of righteousnesse.

That Justification is *remission of sins*, is generally received, the great Question is about *imputation of Christs righteousnes* (but of that afterwards) only here may be a Doubt, how we can properly say, That Justification is *pardon of sin*, for a man is not justified, in that he is *pardoned*, but rather it supposeth him *guilty*: It is true, *Remission of sin* doth suppose a man *faulty in himself*, but because Christ did *take our sins upon him*, and we are *accepted of through him*, as our *Surety*, therefore may *remission of sin* be well called Justification: Indeed *pardon* can never be called an *inherent righteousnesse*, or a *qualitative Justice* (but rather it opposeth it) but it may be called a *Legal* or *Judicial righteousnesse*, because God for the *obedience* and *satisfaction* of Christ, doth *account of us as righteous*, having *pardoned our sin*; and withall imputing

How justification can be said to be pardon of sin? Answer.

Chriſts righteouſneſſe to us, both which make up our Juſtification. For the underſtanding therefore of the firſt particular, *viz. Remiſſion of ſins*, take theſe Propoſitions, which will be the foundation upon which many material queſtions will be built.

Propoſitions for the underſtanding of remiſſion of ſins.

1. That forgiveneſs of ſin is poſſible.

1. *That forgivenes of ſin is poſſible, there may be, and is ſuch a thing.* Hence in that ancient Creed, we are ſaid to believe a *remiſſion of ſins*, where faith is deſcribed, not in the meer *hiſtorical acts* of it, but *fiduciall, the remiſſion of my ſins.* Now this is ſome ſtay to a troubled ſinner, that his ſins may be forgiven, whereas the devils cannot; God no where ſaying to them, *Repent and believe.* And although *Salmeron* holdeth, that God gave the lapſed Angels *ſpace to repent*, before they were peremptorily adjudged unto their *everlaſting torments*; yet he hath ſcarce a *guide* or *companion* in that opinion; were not therefore this true, that there is ſuch a thing in the Church of God, as *forgivenes of ſin*; How much better had it been for us, if we had never been born?

Vide Gerard. *in* 2 Epiſt. Pet.

2. Sin may be ſaid to be forgiven divers wayes.
1. In Gods decree.
2 In Chriſt meritoriouſly through faith.

2. Conſider, *That a ſin may be ſaid to be forgiven divers wayes.* Firſt in the *decree and purpoſe of God*, as Chriſt is called the *Lamb ſlain from the beginning.* Though I do not know where the Scripture uſeth ſuch an expreſſion, yet the Antinomians build much upon it. Secondly, A ſin may be ſaid to be forgiven *in Chriſt meritoriouſly*, when *God laid the ſins of his people upon him*, which the Prophet *Iſaiah* doth deſcribe as plainly, *Iſa.* 53. as any Evangeliſt; hence ſome have called *Iſaiah* the fifth Evangeliſt. Now you muſt not conclude, ſuch a mans ſins are *pardoned*, becauſe *they are laid upon Chriſt a long while ago*, which is the Antinomians perpetual panalogizing, for to this *effect of remiſſion of ſin*, there go more cauſes beſides the *meritorious*, faith the *inſtrumental cauſe*, which is as neceſſary in its kinde for this great benefit, as the *meritorious cauſe* is in its kind, that though Chriſt hath born ſuch a mans ſins, yet they are not pardoned till he do believe; for as the grace of God, which is the *efficient cauſe of pardon*, doth not make a ſin compleatly forgiven, without the *meritorious cauſe*, ſo neither doth the *meritorious* without the *inſtrumental*, but there is a neceſſity of the preſence, and the co-operation of all theſe.

3. Sin is pardoned when the guilt is taken away.
4. When God gives us aſſurance of his

Thirdly, A ſin is ſaid to be *pardoned, when the guilt is taken away*, and this is properly, *Remiſſion of iniquities.* Fourthly, *Sin is pardoned in our ſenſe and feeling, when God takes away all our fears and*

doubts

doubts, giving us an aſſurance of his love. And laſtly, *Sin is forgiven when the temporal affliction is removed,* and in this ſenſe the Scripture doth much uſe the word, *forgiveneſſe of ſins,* and his *not pardoning,* is when he will *puniſh.* 5. When temporal affliction is removed.

3. There are ſeveral things conſiderable in ſin, when we ſay it is forgiven. Firſt, In ſin there is *a privation of that innocency which he had before;* as when a man is proud, by *that act of pride* he is deprived of that *innocency* and *freedom from that guilt* which he had before. This is *properly* true of *Adam,* who loſt his innocency by ſinning: It cannot be affirmed of us but in a *limited ſenſe,* thus far, that when a man commits a ſin, that guilt may be charged upon him, whereof he was innocent before. Now, *when ſin is forgiven,* the ſenſe is, not that he is *made innocent again,* for that can never be helped, but that it muſt be affirm'd ſuch an one hath ſin'd, this cannot be repaired again. It is true, the *Scripture* uſeth ſuch expreſſions, *That iniquity ſhall be ſought for, and there ſhall be found none,* Jer. 51. 20. But that is *in reſpect of the conſequence of it:* We ſhal have as much *joy* and *peace,* as if we had not ſinned at all. 3. Several things conſiderable in ſin, when it is ſaid to be forgiven. 1. A privation of innocency.

A 2d thing in ſin *is the dignity & deſert it hath of the wrath of God;* and this is inſeparable from any ſin, if it be a ſin, there is *a deſert of damnation,* & thus all the ſins of the godly, howſoever they ſhall not *actually condemn them,* yet they have a *deſert of condemnation.* 2. Deſert of the wrath of God.

Thirdly, There is the *actual ordination and obligation of the perſon ſinning to everlaſting condemnation:* and *forgivenes of ſin* doth properly lie in this, not in taking away *the deſert of the guilt of ſin,* but the *actual ordination of it to condemnation.* Therefore its falſe that is affirmed by ſome, that *reatus eſt forma peccati,* guilt is the form of a ſin: for a ſin may be truly a ſin, and yet this *actual ordination of it to death,* taken away. 3. An actual ordination of the perſon ſinning to everlaſting condemnation

Fourthly, There is in ſin *an offence done unto God,* or *an enmity to him,* ſo that now he is diſpleaſed: and this is taken away in ſome meaſure by forgiveneſſe; yet ſo, as his anger is not fully removed. If we ſpeak exactly, God doth not *puniſh* his children, yet as a Father he is *angry* with them, and that makes him *to chaſtiſe them,* though the ſin be forgiven. 4. An offence done unto God

Fifthly, In ſinne is likewiſe a *blot* or *pollution,* whereby *the ſoul loſeth its former beauty and excellency,* and this is not removed by *remiſſion,* but by *ſanctification* and 5. A blot or pollution ſin.

renovation. Hence it is ordinarily said, that Justification hath a *relative being only*, but Renovation, an *absolute inherent change.*

6. An aversion from God.

And lastly, In all sin there is *an aversion from God*; either *Habitual*, in *Habitual* sins; or *Actual*, in *Actual*: and in this *aversion* from God, the soul abideth, till it be turned to him again; as a man that turneth his back on the Sun, continueth so, till he turn himself again: now *Conversion*, and not *Justification*, doth rectifie this; so that by this you may see, what it is to have a *sin forgiven*, not the *foulnes* or the *deformity* of it to Gods Law removed, nor yet the dignity and *desert of Gods wrath*; no, nor all kinde of anger from God, but *the actual ordination of it to condemnation.*

What it is to have sin forgiven.

4. There is great difference between original and actual sin.

4. *There is a great difference between original sin, and actuals*; for that of *original* is much more perplexed in the matter of remission, then those of *actuals*; when an *actual* sin is committed, the act is *transient*, that is, quickly passed away, there remaineth only the *guilt*, which sticketh, till God by *pardon* doth remove it, and then when he hath forgiven it, there is all of that sin past. But now in *original sin* it is otherwise; for that *corruption* adhering to us, *cleaving to our nature*, like Ivie to the tree (as the Father expresseth it) though it be forgiven, yet it still *continueth*, and that not only as an *exercise of our faith and prayers*, or by way of a *penal languor* upon us, but *truly* and *formally* a sin, so that its both a *sin*, and *the cause of sin, and the effect of sin* at the same time. Now in this particular lieth the greatest part of the difficulty, in the *doctrine of forgivenes of sin*, for here *sin is in the godly*, and *truly so*, yet for all that it doth not *condemn.* The Papists finding by experience such *motions of original sin in us*, yet do say, they are *only penal effects*, and remain as *opportunities* by *spiritual combate to increase the Crown of glory:* and this they urge as impossible they should be sins, and yet not *condemn* the godly, because *guilt* is inseparable from sin. And the Antinomian doth expresly stumble at this stone; Dr *Crisps Serm. vol. 2. p. 92.* For my part (saith he) I do not think as some do, that *guilt* differs from *sin*, but that it is *sin it self*: They are but two words expressing the same thing. Now if it were so, that *sin* and *guilt*, or *the ordination of it to punishment* were the same thing, there could be no *sin* in the godly. It is true, *guilt* cannot be but where *sin* hath been, yet

yet *guilt of punishment may be removed* when the *sin is past*. But this the Author doth shew, that *sin* was so laid on Christ, that from that time he ceaseth to be a sinner any more. Thou art not a Thief, a Murderer, when as you have part in Christ, *p.89. ut supra*. But of this hereafter.

5. When sin is forgiven it is totally and perfectly forgiven.

5. *When a sin is forgiven, it is totally and perfectly forgiven.* This is to be considered in the next place; for when the Antinomian would have us so diligently consider that place, *Jer.* 50. 20. where God saith, *The iniquities of Israel shall be sought for, and there shall be none*: If (I say) this were all his meaning, sin shall be as if it had never been in *respect of condemnation*, he shall be as surely *freed from hell*, as if he had never sinned, all this is true. But they have a further meaning, and that is, That the sin was so laid upon Christ, that the sinner ceaseth to be a sinner, as if because a surety payeth the debt of some lewd bankrupt, that very payment would make him cease to be a bankrupt, that is false; yet God doth so *forgive sin*, that it can *be forgiven no more perfectly then it is*: Those sins cannot be forgiven any more then they are, which is matter of infinite comfort, and as it is *totally*, so *irrevocably*, God will not revive them again: Hence are those expressions of *blotting them out, of throwing them into the depth of the sea*; and howsoever that Parable, *Mat.* 18. which speaks of the Master *forgiving a servant so many talents*, yet upon the servants cruelty to some of his fellows, his master calleth him to account, and throweth him in prison for his former debts; howsoever (I say) this be brought by some to prove that *sins forgiven* may upon after-iniquities be charged upon a man, yet the ground is not sufficient. For first, The main scope only of a Parable is *Argumentative*. The Fathers do fitly represent Parables to many things; to a Knife whose edge doth only cut, yet the back helps to that: to a Plow whose Plow-shear only cuts, yet the wood is subservient; so in a Parable, the main scope and intent is only *argumentative*; the other parts are but like so many shadows or flourishes in the picture to make it more glorious; now this instance was not mainly intended by our Saviour, but forgivenesse of one another; so that this part doth only shew, what is in use amongst men, or what sin doth deserve at Gods hands; not that God *revoketh* his pardon, or *repenteth* that ever he hath forgiven

us, but this is more expreſly anſwered afterwards.

6. Though ſin be forgiven, yet the ſenſe of Gods diſpleaſure may remain

6. *Though ſin be forgiven, yet there may be the ſenſe of Gods diſpleaſure ſtill*; for, as though God doth forgive, there are many calamities and preſſures upon the godly: ſo though *Chriſt* hath born the agonies that do belong unto ſin, yet ſome ſcalding drops of them do fall upon the godly; not that the godly is by theſe *to ſatisfie the juſtice of God*, but that hereby we might feel *the bitterneſs of ſin*, what wormwood and gall is in it, that ſo we may take heed for the future, and that we may by ſome proportion think on, and admire the great love of Chriſt to us, in undergoing ſuch wrath. Didſt thou not judge the leaſt of his anger falling upon thee more terrible, then all the pains and miſeries that ever thou waſt plunged into? And by this then, thou mayeſt ſtand amazed, and wondering at this infinite love of Chriſt to ſtand under this burden for thee. *David* is a pregnant inſtance for the truth of this. As when *Saul* was angry with *Jonathan*, and run a Javelin at him, he eſcaped, and that run into the wall; ſo the wrath of God, which was violently to fall upon thee, miſſed thee, and ran into Chriſt. But the ſenſe of Gods diſpleaſure for ſin, may be retained in us two wayes;

And that two wayes,

1. Servilely.

1. *Servilely* and *ſlaviſhly*, whereby we run from the promiſe and Chriſt, and have ſecret grudgings and repinings againſt God: this is ſinfull for us to do.

2. Filially.

2. There is a *filial* apprehending of Gods diſpleaſure, though we are perſwaded of the pardon; this is good and neceſſary, as we ſee in *David*, who made that Pſalm of Repentance, *Pſal.* 51. though he had his abſolution from his ſin. Tears in the ſoul by the former way, are like the water of the Sea, ſalt and brackiſh; but thoſe in the latter are ſweet, like the rain of the Clouds falling down on the earth.

7. The wicked hath no ſin forgiven.

7. *No wicked man ever hath any ſin forgiven him*; for ſeeing *remiſſion of ſins*, is either a *part* or *fruit* of Juſtification; no wicked man is more capable of the one then the other: Indeed we may read concerning wicked men, *Ahab* and the *Iſraelites*, when they have *humbled* themſelves, though *externally* and *hypocritically*, yet God hath *removed thoſe judgements*, which were *imminent* upon them, and thus far their ſins have been *forgiven them*; but God did not at the ſame time take off the *curſe* and *condemnation*

due

due to them. Though they were delivered from outward calamity, yet not from hell and wrath. *This* therefore doth demonſtrate the wofull condition of wicked men, that have not one farthing of all their debts they owe to God, paid, but are liable to account for the leaſt ſins, and it muſt needs be ſo, for Chriſt the true and only paimaſter of his peoples debts, doth not own them; ſo that when their ſins ſhall be ſought for, every one in all the aggravations of it will be found out.

8. *This remiſſion of ſin is onely to the repenting, believing ſinner.* To the repentant, *Act.5.31. To give repentance to Iſrael, and forgiveneſſe of ſins.* So *Luk.44.47. That repentance and forgiveneſſe of ſins ſhould be preached in his name*, Act.8.22. *Repent, and pray, if the thoughts of thy heart may be forgiven thee*, 1 Joh.1.9. *If we confeſſe our ſins he is faithfull to forgive*, &c. Theſe, and many other places do abundantly prove, that there is not *forgivenes* but where there is *repentance:* Therefore look upon all thoſe doctrines, as falſe and dangerous, which make *juſtification* to be before it. Not that we do with Papiſts make any *merit*, or *cauſality* in *repentance*, or that we limit it to ſuch a *meaſure* and *quantity* of repentance, nor as if we made it the *condition of the Covenant of Grace*; but only the *way, without which* (not the *cauſe for which*) *remiſſion of ſins* is not obtained, neither can there be any inſtance given of men *forgiven*, without this *repentance*; and the ſame likewiſe is affirmed of *faith*, though *faith* is in another notion then *repentance*, this being the *inſtrument* to apply and receive it. But of this hereafter.

8. Remiſſion of ſin only to the penitent.

9. *This remiſſion of ſin is not limited to perſons, times, or the quantity and quality of ſins.* Indeed the ſin againſt the holy Ghoſt cannot be forgiven: we will not explain that (*cannot*) by difficulty, as if indeed it might be forgiven, but very hardly. The ordinary anſwer is, that therefore it cannot be forgiven, becauſe the perſon ſo ſinning, will not confeſſe, humble himſelf, and ſeek pardon. God is deſcribed by pardoning *iniquity, tranſgreſſions and ſins.* Chriſt is ſaid to take away the ſin of the world. *David* and *Peters* ſins were voluntary, yet God forgave them.

9. Remiſſion of ſins not limited.

LECT.

Lecture IV.

Rom. 3.24,25.

Being Iuſtified freely by his grace, &c.

How afflictions come on the godly after their ſins are pardoned.

THe Doctrine about *remiſſion of ſin* being thus particularly declared, we come to that great Queſtion, *How afflictions come upon the godly after the pardon of their ſins?* For the Antinomian goeth into one extremity, and the Papiſt into another, ſo true is that of *Tertullian, Chriſt is alwayes crucified between two thieves;* that is, Truth ſuffers between two extream errors. Therefore in proſecuting this point, which is of great practical concernment, I will lay down, Firſt, What the Antinomian ſaith; Secondly, What the Papiſt; And laſtly, What the Orthodox. The Antinomian, in his book, called the *Honey-Comb of Juſtification,* explaineth himſelf in theſe particulars, by which you may judge, that his *Honey* is *Gall.* Having made this Objection to himſelf, *That the children of God are corrected by God, therefore he ſeeth ſin in them,* maketh a large Anſwer: Diſtinguiſhing firſt of *afflictions,* calling ſome *Legal,* and ſome *Evangelical,* and then he diſtinguiſheth of *Perſons,* making ſome *unconverted,* others *converted*; the *unconverted* again, he makes to be either ſuch as are *reprobate,* or elſe *elected*; now (ſaith he) the *legal croſſes* have a two-fold operation, either *vindicative* or *corrective: Vindicative* are ſuch afflictions as God executeth upon the wicked and *reprobates,* in which ſenſe God is called the God of vengeance: *Corrective,* are ſuch laſhes of the *Law,* as are executed upon thoſe perſons that are the *children of God by election,* but not yet *converted,* and ſo under the Law, therefore theſe *afflictions* are not in *wrath,* to confound them, but in *mercy* to prepare them

The Antinomians errour therein.

Cap. 7. p. 121.

them to their converſion, for God ſeeing ſins in them, layeth croſſes upon them. Now theſe *elect perſons* he cals *unconverted*, *actively* and *declaratively*, in a very ambiguous, and ſuſpicious manner, as if *converſion* were *from all eternity*, as well as *juſtification*, ſo that as they ſay, a man *in time* is juſtified only *declaratively*, being *indeed ſo from all eternity*, thus he muſt be ſaid to be *converted*: and if this be true, then it will likewiſe follow, that a man in heaven is *glorified* likewiſe onely *declaratively*, but *actually* and indeed *glorified from all eternity*, even while he is in this miſerable houſe of clay. In the next place he comes to *Evangelical* croſſes, which fall upon them that are *actively* and *declaratively* (as he cals it) *converted*, and theſe he denieth expreſly to be for their ſins, for this were (ſaith he) to deny Chriſts *ſatisfactory puniſhment*, becauſe by his death, we have not one ſpot of ſin in us: therefore he makes them to be only the *tryal of their faith*, and to exerciſe their faith: ſo that (by his divinity) when a godly man is afflicted, the fleſh would indeed perſwade a man hath ſin in him, but this is to try whether thou canſt beleeve thou art cleanſed from ſin for all theſe afflictions. Therefore if any man yield to this temptation (*viz.* that he hath ſin in him when he is afflicted) what is this (ſaith he) but to deny Chriſt and his bloud? Think you this to be the voice of the Scriptures? Hence he laboureth to ſhew that twelve abſurdities would follow from this doctrine of Gods afflicting his children for their ſins, the ſtrength of which ſhall be in his place conſidered; I have now only laid down his judgement; and he makes the Doctrine of the Proteſtants oppoſing this to be Popiſh, and confounding the Law and the Goſpel together. Hence intending the Proteſtant Authors and Miniſters, he ſaith, They paint God like an angry father, ever ſeeing ſin in us, and ever ſtanding with a rod and ſtaff in his hand, lifted up over our heads, with which by reaſon he ſeeth ſins in us, he is ever ready, though not to ſtrike us down, yet to crack our crowns, and ſorely to whip us: whereas the Goſpel deſcribeth him to be not only a loving Father, but alſo a well-pleaſed Father, at perfect peace with us; ſo that the upſhot of his poſition is to ſhew, that they are taskmaſters and do degenerate to the legall teaching in the Old Teſtament, who ſo preach that God doth correct Believers for their ſins: and I

have, ſaith he, ſomewhat the more largely hunted this Fox, becauſe it is ſo nouriſhed, not only by the Papiſts, but alſo ſome of us Proteſtants, who by liſping the language of *Aſhdod* do undermine the very roots of the Lords vine. And that you may ſee it is not one mans judgement amongſt them, ſee what their great

Dr *Criſpe.* General ſaith in a Sermon, *pag.* 162. Know this, that at that inſtant, when God brings afflictions upon thee, he doth not remember any ſin of thine, they are not in his thoughts towards thee. Again, whatſoever things befall the children of God, are not puniſhments for ſins, they are not remembrances of ſin, and if men or Angels ſhall endeavor to contradict this, let them be accounted as they deſerve. Thus the Antinomian. The Papiſt goeth into another extremity, for thus they hold, *Bellar. de pœn. lib.* 4. *cap.* 1, *&* 2. That when God hath *forgiven a ſin*, yet it is according to his Juſtice, that the ſinner ſhould *ſuffer*, or *do ſomething to ſatisfie this juſtice*, not in reſpect of the *ſin* as it is *againſt God* (for although ſome ſay ſo, yet others reject it) but in reſpect of ſome *temporal puniſhment*, either in *this life*, or in the *life to come*, which is the ground of *Purgatory*. And that this may be made good, they ſay, When God doth *forgive a ſin*, he doth not preſently remit the *temporal puniſhment*; therefore men may by ſome *ſatisfactory penalties voluntarily taken* upon themſelves, releaſe themſelves from theſe *temporal puniſhments*. Now this is a doctrine extreamly derogating from the full ſatisfaction of Chriſt death, as the Orthodox ſhew againſt the Papiſts. Therefore in the third place, the truth is this, That *God when he forgiveth a ſin of ſins, he doth likewiſe take off all temporal puniſhment*, properly called, viz. *in order to any vindicative juſtice*, as if a further ſatisfaction were to be made to Chriſts ſufferings by what we indure: yet we ſay withall, that God indeed doth *take notice of the ſins of thoſe that are juſtified*, and doth *correct* them for them: ſo that when he chaſtiſeth them, it is in reference to their *ſins*, they are the occaſion, or the *impulſive cauſe* (as we may ſay, though not properly when we ſpeak of God.) Although the *final cauſe*, or the end why God doth ſo, is not to *ſatisfie his juſtice*, but for other ends. It is doubted whether we may call them *puniſhments* or no: but we need not litigate about the word, I ſee *Chemnitius* and *Rivet* calls them ſo. And if we make a diſtinction in

The Papiſts error concerning the ſame.

The Orthodox truth is, that God forgiving ſin, remits the puniſhment in order to vindicative juſtice, but yet corrects in mercy as a father.

end, why he afflicts the godly for their sins, from that when he punisheth the wicked, though both for their sins, we speak the truth fully enough, though we call them *punishments*; and certainly the words *punish* or *punishment*, used *Hos.*4.19. *Ezek.*9.13. *Levit.*26.41. do not take the word *punishment* in such a *strict* sense. The Greek word κίλασις is used of the damned Angels and men, 2 *Pet.* 2.9. *Mat.*25.46. and this word seems not applicable to the afflictions of Gods people for their sins, and so the word τιμωρία seemeth to be an act of some *Judge*, who doth not *attend to mercy*, τιμωρῶ σοι, βοηθῶ σοι, τιμωρῶ σὲ ἢ ἀντὶ τοῦ βασανίζω, *Suidas in voc.* But the word κρίνειν to *Iudge*, is attributed to God when he doth *correct* his children, 1 *Cor.*11.31. where the Apostle useth three words in an elegant *paronomasia* κρίνειν, διακρίνειν and κατακρίνεσθαι; so then when God doth afflict his people, he may be said to do it as a *Iudge*, and *afflictions* are called *judgements*, 1 Pet.4.17. only when God doth thus *correct* and punish *his people*, he is *paternus Iudex*, a fatherly Judge. But the most expressive word of these *afflictions*, is παίδειν, which denoteth God afflicting his people, as a father his childe; and although he doth it, because of their faults, yet he hath tendernesse in what he doth. This is the truth: and for the proving of it, consider these Propositions:

Propositions proving the same.

First, That *God doth not afflict any but where there is sin in the subject*; for so was the threatning at first, *in the day thou eatest thereof thou shalt die*. By *death* is meant all kinde of evil and *punishment*, so that had there been no *sin* going before, there had no *curse*, either upon man or creatures followed after. Hence it is that Divines say, The very hunger and thirst which *Adam* had, while in the state of integrity, was without that pain and provocation as it is in us. So that the state of man in righteousnesse, was like the heavens that admit of no corruptive alterations. As for that dispute, Whether God may not by his absolute Soveraignty adjudge man without the consideration of sin to everlasting misery, the affirmative decision of it will not much incommodate this truth, seeing that even then (they say) God doth this *per modum simplicis cruciatus*, by way of a meer naked trouble and pain: not *per modum pœnæ*, by way of a punishment. As for Christ, he though *innocent*, was *a man of sorrows*, because our sins were laid on him.

1 God afflicts not any but where sin is.

2 Objection answered.

2 God ſometimes afflicts, yet not in reference to ſin.

Secondly, *That God may, and ſometimes doth afflict, yet not in reference to ſin.* Thus God doth exerciſe *Job*, who though he was not without ſin, yet God ſeemeth not to do it for ſin: Therefore ſuch calamities were rather *exerciſes* of his graces, then *correctives* of his ſins: they were to him, what a ſtorm, or a tempeſt is to a skilfull *Pilate*, what a valiant adverſary is to a ſtout Champion; and to this purpoſe is that anſwer of our Saviour, when the queſtion was, Whether the parents, or the blinde man himſelf had ſinned, that he ſhould be born blinde? (ſpeaking according to the opinion of ſome Philoſophers, that was now alſo received among the Jews (as learned men think) viz. *That there was a preexiſtency of the ſouls before they were united to their bodies*) our Saviour returneth this anſwer, *Neither hath this man ſinned* (becauſe he had no being before his birth) *nor his parents (viz.* ſome grievous ſin, for which God would puniſh the childe) *but* only *that the works of God may be made manifeſt.* This alſo muſt be granted.

3 All afflictions are to be reduced to the Law.

Thirdly, *That all afflictions and croſſes are to be reduced to the Law.* We may acknowledge this truth alſo, if ſo be by Law we mean ſtrictly whatſoever doth command and threaten, and the Goſpel to be only promiſſory, though if largely taken, the Goſpel hath its curſes and afflictions; ſo God threatning or afflicting of a godly man, doth ſo far uſe the Law as an inſtrument to make him ſenſible of his ſin: and therefore this is a ſure Argument, that the Law is not aboliſhed as to all uſes to the Believer, becauſe ſtill there do befall afflictions to the godly, not only *from ſin* (as the Antinomians ſpeak) but *for ſin*; only as the Law without the grace of God worketh all evil, ſo do all afflictions likewiſe to men that are not godly: Therefore wicked men in afflictions, are as garlik, or any ill-ſmelling herb, the more it is pounced, the worſe ſmell it ſends forth; ſo that there muſt be teaching, as well as chaſtening, to make that affliction bleſſed.

4 There is a great difference in the calamities of the godly.

Fourthly, *That in the calamities which fall upon the godly there is a great difference,* ſome are *common* and *abſolutely determined*, others *more ſpecial*, and not *neceſſary*. This diſtinction muſt be attended, for God hath ſo peremptorily and irrevocably concluded upon ſome miſeries as the fruits of ſin, that no repentance or humiliation can ever take them off. Thus though a man ſho

have as much faith as *Abraham*, as much meekneſſe as *Moſes*, as much uprightneſſe as *David*, as much zeal and labour for the Church, as *Paul*; yet all this would not free from death, nor could it remove the curſe that is upon the ground; ſo a womans holineſs and humiliation cannot take away the pains and throbs in childe-bearing, for theſe are *abſolutely decreed.* But then there are *ſpecial calamities*, which many times by turning unto God are taken away; yea, and God very frequently when he pardoneth ſin, he taketh alſo away thoſe outward miſeries, as we ſee in many whom he healed both in ſoul and body at the ſame time. So that we ſay not God is bound alwaies when he doth pardon ſin, outwardly to afflict for it.

5 Some calamities for ſin, others for other ends.

Fiftly, *There are again ſome calamities that come upon them becauſe of ſin, others for other ends.* We acknowledge it as clear as the ſun, that many troubles upon the godly, are by way of *tryal* and temptation upon them, and becauſe of the good that is in them; of theſe the Apoſtle *James* ſpeaks, when he bids them *count it all joy, when they fall into divers temptations*; of theſe *Paul* ſpeaks, when he ſaith he will *rejoyce in his infirmities*; ſo that the perſecutions and miſeries which come upon them are an Argument of the good in them, more then of the evils; as the tree that is ful of fruit, hath its boughs more broken, then that which is barren, and the Pyrates watch for the ſhip that is fraughted with gold. And thus a martyr comforted himſelf; *That though he had many ſins, for which he deſerved death, yet he thanked God, that his enemies did not attend to them, but to the good that was in him, and for that he ſuffered:* ſo then, all the grievances upon the godly are not of the ſame nature.

6 Afflictions for ſins of the godly and wicked differ.

Sixtly, *The afflictions for ſins upon the godly do differ much from thoſe that are upon the wicked.* This we alſo grant, that when God doth puniſh the godly and the wicked for their ſins, though the puniſhment for the *matter* of it may be alike, yet they differ in other reſpects very much; as in the *cauſe from which*, one cometh from a God hating their perſons, the other from anger indeed, but the anger of a father. Hence ſecondly, they differ in the *fitneſs* of theſe afflictions *to do good*, God doth moderate theſe afflictions to his people, that thereby grace may be increaſed; but to the reprobate, they are no more to their good, then the

flames of hell fire are to the damned; The Butcher he cuts the flesh far otherwise then the Chirurgion, saith *August.* Again, in
3. the *end* they differ; All afflictions to the godly, are like the beating of cloathes in the Sun with a rod, to get out the dust, and moths, but it is not so with the wicked; many other differences practical Divines prove out of the Scripture.

7 God sometimes chastiseth his people in reference to their sinnes though forgiven. This proved 1. from Scripture.

Seventhly, *Yet God doth in reference to the sins of his people, though forgiven, sometimes chastise them.* This is proved,

1. From the *Scripture*, that makes their *sin* the cause of their *trouble*: Thus of *David*, *Because thou* (saith *Nathan*, 2 Sam. 12.14.) *hast given great occasion to the enemies of the Lord to blaspheme, the childe also that is born of thee, shall die*: Thus God speaks to *all the godly* in *Solomon*, 2 Sam. 7.14,15. *I will be his father, and he shall be my son: if he commit iniquity, I will chasten him with the rod of men, but my mercy will I not take away*: In these places, *sin* is expresly made the *cause* of those *afflictions*; and it is a poor evasion to say, this was in the Old Testament, for was not the chastisement of the godly mens peace in the Old Testament, laid upon Christ, as well as in the New? but their folly herein, and their contradiction to themselves, will be abundantly shewed, in answering their objections.

2 In the places that do assert Gods judging of the people.

2. *In the places that do assert Gods judging of his people, and rebuking of them*: and they are divers, 1 *Cor.* 11. *For this cause many are sick, and weak*: where again, you have not only the *affliction*, but the *cause why*, viz. *irreverent prophaning of that Sacrament.* Thus *James* 5.14. *Is any man sick? Let him call for the Elders, and let them pray for him, and if he have committed sins* (saith the Text) *they shall be forgiven him*: There is none but hath *committed sins*; yet the Apostle makes such an *if*, because he speaks of such sins, that may provoke God to lay that sickness upon him. Thus in the Old Testament, *Psal.* 99.8. *Thou forgavest them, though thou tookest vengeance on their inventions*: Here the Psalmist cals the *chastisements* upon those, whose *sins* were *forgiven, vengeance*: as in other places, his anger is said to *smoak against the sheep of his pasture*; but we must not understand it of *vengeance* strictly so called, as if God would satisfie his justice out of their sufferings.

3 From the incouragement to duties by temporal arguments, and effects of temporal afflict.

3. *From the incouragement to duties by temporal Arguments, and*

and threats of temporal afflictions. If the godly have theſe goads, then certainly, as they may conclude their temporal mercies to be the fruit of their godlineſſe, *which hath the promiſe of this life, and the life to come*; ſo they may conclude that their afflictions are the effects of their evil waies, which have the threatning of this life, and the life to come; only here is this difference, that the outward good mercies, are not from their godlineſſe by way of merit, or cauſality, but their afflictions are ſo, becauſe of their ſins: Hence the Apoſtle urgeth the godly, *Heb.* 12.19. with this, that even *our God is a conſuming fire*: Thus 1 *Pet.* 3.10,11. *He that will love life and ſee good daies, let him eſchue evil, and do good.* So that the Scripture preſſing to holineſſe, becauſe of outward good mercies, and to keep *from ſin* becauſe of external evils, and preſſing theſe to the godly, doth evidently declare this truth; and certainly the Apoſtle, ſpeaking of the godly, *Rom.* 8,10. ſaith, *the body is dead becauſe of ſin*; for by *body*, *Beza* doth well underſtand *our mortal body*, and not the *maſs of ſin*, as ſome interpret it.

4. *From the compariſon God uſeth concerning his afflictions upon his people*; and that is, to be a *father* in that act, *correcting* of them. Thus *Heb.* 12.6,7,8,9,10,11,12. compare this with *Rev.* 3. 19. *As many as I love, I rebuke*; now *rebuke* is alwaies for ſome *fault*, and this is further cleared, becauſe he makes this concluſion, *be zealous therefore and repent*, therefore ſin was precedent. Now in theſe places, God compareth himſelf to a *Father*, and beleevers to *children*, and we all know that *fathers* never *correct* but *for ſin*; it would be ridiculous to ſay, the father whips the childe *from ſin*, not *for ſin*. It is true, he doth it *from ſin*, by way of *prevention* to the future, yet *for ſin* alſo. The Antinomian ſaith this is ſpoken of *many beleevers together, where ſome were not converted*, but this is weak, becauſe the perſons whom he reproveth, God is ſaid to *love* them, and they are *children* not *baſtards*. Again he ſaith, *There is no ſin mentioned*, therefore it was not *for ſin*; But I anſwer, the very compariſon of God with a *Father correcting* his childe, doth evidently argue, it was *for ſin*; though it be not expreſſed.

4 From the compariſon God uſeth concerning his affliction upon his people.

Hony Com. 133.

5. *From the command not to deſpiſe, or to make little account of Gods afflictions, but to humble our ſelves, and ſearch out our waies.*

5 From the Command not to deſpiſe our affliction but to hum our ſelves.

Why

Why should this be spoken, but because they are *for our sins?* Heb. 12. 5. *Despise not the chastening of God, neither faint when thou art rebuked of him.* Where two things may seem to be forbidden, though some make them all one, one not to *faint*, ἐκλύειν, a metaphore from those who faint in the race, through languor, and dissolution of minde. The other is in the other extream, not ὀλιγωρεῖν *to despise*, or *to make little or nothing of it:* as it were a great fault in a childe, to slight or make nothing of his fathers corrections. Now let all the world judge, whether the Antinomian Doctrine doth not open a wide gate to despise Gods afflictions: this makes them cry down Fast-daies, repentance, humiliation, and confession of sin: yea they make it Popery, and hypocrisie what is done this way. ποῖοι νῦν βρότοί εἰσιν we may say with *Homer*.

6 From the command given to Magistrates.

6. If God hath commanded Magistrates to execute outward evils upon some godly men, that have hainously offended, then its Gods will to afflict them for sin; but he hath done so. If a godly man, being through the *Dalilah* of some corruption, perswaded to have his hair cut off, his spirituall strength gone, and so he fall into the sin of murder: is it not Gods will that the Magistrate should put him to death for this sin? and what God would have the Magistrate do, is it not as much as if God himself had done? and must not all say this is a chastisement upon him because of his sin? Thus have I brought reasons to prove that, which I think was never denied before, till this age, which every day like *Africa* bringeth forth some Monster. And certainly the Doctrine of afflictions upon the godly is so sweet and wholesome a truth, that none but a Spider could suck out such poison from it, as the Antinomian hath done.

LECT.

LECTURE V.

ROM. 3. 24, 25.

Being justified freely by his grace, &c.

WE come now to consider how the Antinomian can make good that Paradox of his [*God chastiseth not believers because of their sins*] and indeed the Author forementioned doth much sweat and tug, in bringing in severall absurdities, which he conceives will follow upon the truth asserted by us. But before we examine them, let us take notice of the Authours great contradiction to himself in this point, and that within very few Pages; Falshood is not only dissonant from truth, but also from it self; for whereas in the forequoted place he makes his assertion universal, *that God seeth not sin in persons converted,* and therefore there are *no afflictions befall them because of sin:* Now see how flat contrary that same Authour speaks in the same book, *pag.* 117. for there making an opposition between the condition of *believers* in the Old Testament, and those in the new, he expresly gives this difference: *God* (saith he) *saw sin in them, as they were children that had need of a rod, by reason of their non-age, but he seeth none in us, as being full-grown heirs*; and again, *God saw in them, and punished them for it, as they were under the Schoolmaster of the Law, but he seeth none in us:* Hence *pag.* 99. he makes it peculiar to the time of the Law, that *Moses* for an unadvised word was strucken with death, and *Uzzah*, and *Jonah*, and *Ely*, with others *temporally corrected:* Therefore it was (saith he) came those terrible Famines, whereby mothers were driven to eat their own children, all was because they were under the severity of the Law, that if they did but a little step awry, they were sharply scourged for the same.

Whether God chastiseth believers because of their sins. The Antinomian Paradox discussed.

Now how great a contradiction is this to his other assertion?

caused this truth to break out; *That punishments for sin were not satisfactory to God, but fatherly chastisements.* Thus you have this answered, and as for that which followeth, *we glory in tribulations*, the Apostle must be limited to those which fall upon us for *professing of Christ and his truth.* In these we may glory, as the souldier doth of his marks and wounds he hath received in the wars for a good cause, and to this purpose we told you in one Proposition, That there was a great difference between those troubles that fell upon us, because of the *good in us*; and those which come upon us, because of *the evil in us. What glory is it*, saith *Peter*, 1 Pet. 2. 20. *if ye be buffeted for your faults?* Now who can deny but that even a godly man may fall into some hainous crime, for which he may receive a sentence of death? This man though he may rejoice in God, who doth pardon the sin to him, yet he can no more glory of this tribulation, then a childe doth of whipping for his faults.

2. *Argum.* Another place of Scripture, is *Isa.* 53. 5. *The chastisement of our peace was upon him, and with his stripes we are healed.* This Text of Scripture is again and again pressed by them, and certainly it is more sweet then the Honey or Honey-Comb: but truly they do with it, as the thieves with the man of *Jericho*, leave it half

1. *Answer.* dead, and much wounded. First, Let us open the place, and then see how far they are from the meaning. The Prophet *Isaiah* in this Chapter, may be called, as we said before, the fifth Evangelist, for he seemeth rather to write an History of Christ, then make a prophecie of him. Among other passages these two are to our purpose.

1. *That the chastisement of our peace was upon him:* by *Peace* here, *Calvin* doth well understand, not that of *quietnes in the conscience*, but a *reconciliation made with God* through his *sufferings.* And it is observed by some, how emphatical the Scripture is in that Pronoun [*He*] *He hath born*, and *He hath been wounded.*

The second follows, *With his stripes we are healed:* Some think that this is spoken to debase that condition Christ so voluntarily put himself in, that so his love might appear the more to us; it being an allusion to the *State of servants*, who used to be *chastised* by their lords. The phrase is the same with that, *He hath born our griefs*, or diseases, which *Matth.* 8. 17. is applied

Chri

Christs *healing of diseases*, and 1 *Pet.* 2. to that *suffering upon the Crosse*. And well may this be, because the *outward* healing of diseases, was a Symbole or Testimony of his inward healing. Although *Grotius* observeth, That Christ is therefore said to *bear* our diseases when he *cured* them, because of the great pains and travell he took therein, for it was after Sun-set, and the multitude did much throng him; so then, by the words you see the whole price of our peace laid upon Christ, and by him all evils, both temporall and spirituall removed: but what is this to the purpose? Yes (say they) here our *chastisements are laid upon Christ*, therefore *we have none for sin*; but 1. if this proved any thing, it will be more then the Antinomians will yield, for it would infer, that there are no chastisements at all, either *for sin*, or *no sin*; now the Antinomians cannot deny (and experience confuteth them) but that the *godly* have *afflictions*, though as (they say) not *for sin*; and this will inevitably follow by their argument; for as they would prove from hence they have *no sin* at all, not only sin that will not *condem* (as the Orthodox say) but even *no sin*; so it will by the same reason follow, that *believers* have *no chastisements* at all, I do not say (*not for sin*) but none at all.

But Secondly, The Antinomian in that place *pag.* 129. doth fully answer himself, All chastisement (saith he) for sin, needfull for the making perfect peace between God and his justified children, was laid upon him: very true, Therefore say we, though these *chastisements* be *for sin*, yet they are not upon the godly as upon Christ, they are not to *satisfie* Gods *justice*, to work a *reconciliation*, but only to humble them in themselves, and make them the better feel how much they are beholding to Christ who bore so much wrath for them. To say therefore as the Papists, Christ by *his death* did only remove the *spirituall evil*, and we by *our sufferings* must take away the *temporall punishment*, this would indeed be derogatory to Christ, and take off in a great measure from his glory. 2. *Answer.*

A Third place brought in to maintain their errour, is *James* 1. 2, 3, 4, 5. *Count it matter of all joy when you shall fall into divers temptations*, therefore (saith he) they are not *for sin*, because they are matters of joy; and mark how he baptizeth (goeth on the Author) *crosses* and *afflictions*, as it were with a new name, ta- 3. *Argum.*

ken from the nature of the change of them through the Gospel, calling them *temptations* and *trials*. But mark the ignorance of the adversary rather then the name of afflictions: for, Is it peculiar to beleevers under the Gospel, that their afflictions are tryals? what then will he return to that place, *Deut.* 8.2. God saith, the afflictions upon the people of *Israel* for fourty years in the wilderneſſe (and they were not all beleevers, much leſſe beleevers under the Gospel) were to humble them, and prove or try them? And *Jer.*9.7. God ſpeaking of the Israelites ſaith; He will *melt them and try them*. See alſo *Dan.* 9.25. *Zech.* 13.9. Whereby you will preſently judge of the mans bold ignorance. But as for the place it ſelf, certainly the words are very emphaticall. *Count it* (implying a man in his choiceſt deliberation ought to do ſo) *all joy*, an Hebraiſm, full, perfect joy, *when ye fall*, the word is *ſo fall* that ye are compaſſed round about. And laſtly, *divers temptations*, By temptations *Austin* ſeemeth to have underſtood inticements or provocations to ſin, and whether ſuch temptations may be deſired, or to give ground of a juſt joy, is diſputed by the Schoolmen, but that is impertinent: we ſee the Apoſtle ſpeaketh of afflictions, as appeareth by the word following, and not all kinde of afflictions, but ſuch as are for *Chriſts name*: certainly the Apoſtle writing to the Corinthians, and ſpeaking of the *chaſtiſements* of God upon them for their *ſins*, he doth not bid them count *that all joy*, but rather exhorts them to *judge themſelves that they be not condemned with the world*. He doth not then ſpeak of all kinde of afflictions, but ſome only, and his meaning is not, that under even thoſe afflictions they ſhould have no grief (for he ſaith, *no affliction is for the preſent joyous but grievous*) but he giveth one reſpect why they ſhould rejoyce, becauſe of the good work of their faith manifeſted thereby, though in other conſiderations they may be humbled. And I ſee not but even in thoſe *perſecutions* which befall the *godly* for the *Goſpels ſake*, they may not, ſome of them at leaſt, and ſometimes, be *humiliations* for the Godlies former ſinnes, as well as *explorations* of their *Graces*, and more eminent glorifying of them here and hereafter. I deny not but even in afflictions *for their ſins*, the people of God may take comfort to their ſouls from ſeverall conſiderations, but I think not that the Apoſtle

Apoſtle doth refer to them in this place: Let us now conſider what dangerous Abſurdities would flow from this doctrine of ours; and firſt (ſaith he) *this is to confound Law and Goſpel together:* The Law ſhould be preached only to *ſecure ſinners*, the *Goſpel* to *broken ſinners* only; whereas if you tell the godly when they are afflicted, that it is from their ſinnes, you preach Law to them. Abſurdities objected by Antinomians. 1 Abſurdity objected.

But firſt, Then the Apoſtle mingled Law and Goſpel, when he commands the *Corinthians* to *judge themſelves under Gods hand upon them*: and how legall was *Peter*, when he ſaid, *judgement muſt begin at the Houſe of God?* 1. *Anſwer.*

2. The Goſpel and the Law are to be mingled in all ſpirituall adminiſtrations, but for different ends. As they muſt not in preaching be confounded, ſo neither divided. 2. *Anſwer.*

3. The people of God have ſtill ſin, pride, and hardneſſe of heart remaining in them, and ſhall a Miniſter preach the Goſpel to his pride? ſhall we comfort them, becauſe their hearts are ſometimes dull and froward? 3. *Anſwer.*

Laſtly, Though we ſay they are *afflicted for their ſins*, yet this is not to make the croſſes *Legal* but *Evangelical*; for we do not ſay they are ſo *for their ſins*, as that thereby they muſt *ſatisfie* the juſtice of God in their own perſons, but for other conſiderations. 4. *Anſwer.*

A ſecond Abſurdity will be, ſay they, *hereby to make the Goſpel unſufficient to aboliſh the old man, unleſſe it borrow help from the Law.* 2 Abſurdity objected.

But firſt, Obſerve his contradiction, The Goſpel doth aboliſh ſin in the beleever; how can that be, when he holdeth there is no ſin to be aboliſhed? certainly that which is not, needs not to be aboliſhed, for it is not already. 1. *Anſwer.*

Secondly, If the Goſpel be ſo powerfull to aboliſh ſin, why will he have the Law preached to obſtinate ſinners? certainly by his rule the Goſpel would ſooner melt the ſtuffeſt and moſt Ironny ſinner that is. 2.

Thirdly, That which he would have ſuch an abſurdity is an eminent truth: the Law and the Goſpel are mutually ſubſervient to each other, and are to be preached as conjoyned, though not confounded one with another. 3.

Another Abſurdity (for I cannot take them in order, ſeeing he 3 Abſurdity objected.

he doth abſurdly make one thing ſeveral arguments, and ſo doth but tautologize) *This would be to deny Chriſts perfect righteouſneſſe, and that we are not made without all ſpots or blemiſhes.*

1. *Anſwer.* But firſt, It doth not derogate from Chriſt, that we are not freed from ſin, while here in this life, for he himſelf holdeth the *believers* in the *Old Teſtament*, had *ſin in them*, and God ſcourged them for it, yet Chriſt *bore* their ſins, and *took away* their iniquities.

2. Secondly, If this place prove any thing, it would the Popiſh Tenet, That we are inherently without ſin: and the Antinomian denieth that, for he ſaith, we are made *perfectly* holy; not *actively*, but *paſſively*, whereas thoſe places ſpeak of an *active holineſs*.

3. Thirdly, If ſo be the ſin remaining in us did not only bring temporal evils but eternal; did not bring only a diſeaſe but hell alſo; then this would evacuate the fulneſſe of Chriſts death, but now it doth not.

4 Abſurdity objected. A fourth Abſurdity he would fetch from an Argument of Biſh. *Babingtons*, *Ejus quod non eſt, non eſt pœna*, but ſin when it is *forgiven, is not*; therefore to *forgiven ſin* there is no temporal puniſhment.

Anſwer. I anſwer firſt, If by that which is not, ſhould be meant that which hath a *phyſical* and *natural exiſtence*, then the Argument would prove that *no ſin* whether *forgiven* or not *forgiven*, could damn a man, becauſe *no ſin* (according to the received opinion) hath any *poſitive* natural *being*: therefore it muſt be underſtood of a moral *being*, that is, a defect of puniſhment. Now when ſin is ſaid to be *forgiven*, the reaſon is not, as if *remiſſion* of ſin made ſin no ſin, drunkenneſſe no drunkenneſſe; or as if that ſin did not *deſerve puniſhment*, for that is inſeparable from the nature of it: but *forgiveneſſe of ſins* takes away the *actual ordination* of them to *condemnation*. So then a ſin, *though forgiven*, hath ſome kinde of *being*, though not that of *actual ordination* to *everlaſting death*; when therefore ſins are ſaid to be *thrown into the bottom of the ſea* and *they ſhall be no more*, that is to be underſtood *quoad hoc*, in reſpect of *actual condemnation*. So *Davids* ſin was forgiven, *viz.* as to damn *David*, yet though forgiven, it was ſtill, *viz.* to *afflict David*, and to make God angry with him.

5 Abſurdity A fifth Abſurdity, *If you ſay the people of God are afflicted for*

this would trouble the conſciences of Gods children exceedingly, and make them fearfully to expect horrible temporal plagues every hour, becauſe the leaſt ſin is ſo infinitely diſtaſtfull to God.

But firſt, It ſeemeth then a godly man though fallen into mur- 1. *Anſwer.*
der, adulteries, *&c.* his conſcience muſt not be troubled: *Peter* if he denieth Chriſt, muſt not weep bitterly.

Secondly, we give many cordials and antidotes againſt deſpair, 2.
while we ſay they are *afflictions* even *for ſin*, for we add further, *That they are all bounded within a due meaſure; God conſiders our ſtrength, and will lay no more then he will inable to bear.*

Thirdly, There is a two-fold trouble, one that is *holy* and *effectuall for good*, ſuch a trouble as that was which the Angel made 3.
in the pool of *Bethesda*; and there is a *trouble by way of torment, driving from*, and *raging at God*; now we all forbid this later, neither will this Doctrine give any ground to ſuch a diſtemper.

Laſtly, If a doctrine ſhall be branded for ſuch an event as ſhall 4.
come through the corruptions of men, then we may ſay their opinion will encourage believers, or men that do preſume they are ſo, to act all manner of flagitious crimes, and yet to have no fear that God will plague them for thoſe things.

LECTURE VI.

JER. 50. 20.

In thoſe dayes, and at that time, the iniquity of Judah ſhall be ſought for, and it ſhall not be found, &c.

ALthough the Apoſtle ſay true, 1 *Tim.* 6. 4. that there is a *doting about queſtions*, whereby the ſoul of a man is made ſick and ſpiritually diſeaſed, as the Greek word νοσων implieth, weakning and debilitating grace, as much as fretting doth waſte away the fleſh; and this is done when men encounter in controverſies as beaſts in their combats, ſeeking only victory; yet there may be ſuch a doctrinal cleaning of truth by anſwering of

Objections, that may tend much to edification, both in knowledge and affections; and by the striking of flint stones together, there may flie out sparks enough to kindle godliness and zeal in our breſt. This I ſhall endeavour by Gods aſſiſtance in that neceſſary and famous queſtion, *of Gods forgiving ſin.* For to preach in crabbed controverſies, is like *Gideon*, Judg. 8. 16. to teach men with briars and thorns, as the phraſe there is. The Antinomian placeth this Text in the fore-front, for that abſurd opinion, *God ſeeth no ſin in perſons juſtified:* if therefore their *Goliah* be ſlain, the reſt will ſpeedily quit the field. The words contain a gracious promiſe to *Judah* and *Iſrael*,

The Text opened.

First, To deliver them from their *temporal evil*: They ſhall be brought out of their *captivity* into their own countrey again: we need not diſpute how many came back again, its enough this mercy was offered them, howſoever they might neglect it.

Secondly, Here is a promiſe to remove their *ſpiritual evil*, which was the cauſe of the former; God will pardon their ſin, and by this a profitable Doctrine is taught, *That a people ought to be much deſirous of Gods pardon, then of removal of their calamities*, whereas commonly like unwiſe diſeaſed men, we complain more of the Symptomes then of the diſeaſe it ſelf. The evil of ſin depriveth us of an infinite good; but the evil of afflictions, only of a finite. Now this promiſe is not to be ſtretched out only to the times of the Goſpel, but is particularly true of the Jews, when removed out of their baniſhment, yet not to be limited to that time only; and howſoever *the promiſe for pardon be general to all*, yet it is to be underſtood in this manner, that to the *wicked*, their *ſin was no farther forgiven*, then in this ſenſe, *That their captivity was mitigated*: but to *the true believers*, there was a *real taking away of Gods wrath and diſpleaſure from them*. The *promiſe of pardon* is deſcribed very emphatically and comfortably to the *truly humbled Jews*, *There ſhall be none of their ſins*, and *none ſhall be found when ſought for*. This expreſſion doth ſuppoſe a *judicial inquiry*, (as when God is ſaid *to make inquiſition for blood*) and *to be found* doth imply, *God judicially taking notice of a man to puniſh him*, ſo *Rev.* 20. 15. *In her was found the blood of the Saints*: So *Beza* explicateth that word, *Phil.* 3. 9. *be found in him*, as if the juſtice of God were purſuing *Paul* as a malefactor, and Chriſt was a City of refuge unto him.

Obſer-

Obſervation. *Remiſſion of ſin is ſuch a taking of it away, as if it had never been:* he that denieth ſins forgiven to be quite removed, denieth *Pharaoh* and his hoſt to be drowned in the red Sea, ſaid *Gregory*. Obſervation.

This point practically improved is the treaſure of a believers comfort: But there is the Antinomian error on the right hand, and the Popiſh on the left, whereby a godly heart, if not well inſtructed, may when it cals for bread, meet with a ſtone, and when for fiſh, with a ſerpent. Therefore for the more orderly proceeding, let us conſider what the Antinomian faith, then what the Papiſt; and laſtly, what the truth is. The Antinomians opinion may be diſcovered in theſe particulars. Errours concerning remiſſion of ſin. Antinomian errors.

1. *That a juſtified perſon having on Chriſts wedding garment, hath thereby all his ſins quite taken away from before God, and ſo utterly aboliſhed, that we have not any ſpot of ſin in the ſight of God* (Honey-Comb of Juſtification, *pag.* 24. *cap.* 3. per tot.) 1.

2. This is extended by them (*pag.* 27.) not only *to actuall ſins but originall ſins*, for we eaſily grant that *in actuall ſins*, if once forgiven, there remaineth no more defilement, but that he is made in that reſpect of remiſſion, as white as ſnow, though there may remain a further diſpoſition to evil, by that ſin once committed, if renewing grace help not. 2.

3. *This abolition of ſin, they underſtand both of the fault and the guilt; ſo that God doth not only take away the puniſhment, but both the form of the ſin alſo is wholly removed, ſo that there is neither puniſhment nor cauſe of puniſhment, in one thus juſtified.* Hence they ſay, there is no ſin in the Church now, and they expreſſe it thus, As a Phyſician, though he healeth a man, yet he cannot take away the ſcars; but God healeth ſin ſo, as no ſcar remaineth, yea, he giveth a freſh colour again. They ſay likewiſe, *our ſin is conſumed, as if one drop of water ſhould be aboliſhed by the heat of the Sun*, yea, *pag.* 39. the Authour affirmeth, that *whoſoever have not confidence in this one point, that our ſins are ſo taken away by Chriſt, that God doth not ſee our ſins in us, without doubt are damned as long as they continue to rob the blood of Chriſt of this honour; Therefore* (ſaith he) *true Divinity teacheth that there is no ſin in the Church any more.* 3.

4. He diſtingniſheth (*p.* 51.) of a two-fold *aboliſhing*, the one *myſtical and ſecret, wrought only by Chriſt, and his righteouſnes*; The other *groſſe and palpable, wrought by us, by the help of Gods Spirit, to our ſenſe and feeling*; ſo that they grant *ſin in us*, and *ſin* to be *mortified*, but this is not in *Gods ſight*, although it be *in our own*.

5. Whereas it might be, and is objected, *God hath an all-ſeeing eye, and therefore he cannot but ſee ſin if it be in us*, They anſwer, *God indeed ſeeth all things, ſaving that which he will not ſee, but undertakes to aboliſh out of his ſight*, and they diſtinguiſh of Gods *knowing* and his *ſeeing* (p. 68.) *God knoweth believers ſins, but he doth not ſee them*. To *know*, is *to underſtand the nature of a thing*: but to *ſee* (according to them) is *to behold the real exiſtence of a thing*: now that cannot be of *ſin*, becauſe its *taken away*. Thus (ſay they) God did *know* the ſins of *Abraham*, and men did reprove him, but God did never once *rebuke* him in all his life *after his calling, for any one ſin*.

So that by theſe Poſitions you may ſee their meaning to be, *That a juſtified man is by Chriſt ſo cleanſed, that God ſeeth nothing but what is perfectly holy in him*: ſin not only in the puniſhment, but in the exiſtence of it is removed quite away as to Gods ſight. Hence God takes no notice, never chaſtiſeth them, never reproveth them, becauſe he *ſeeth* nothing but what is *exceeding good*; and therefore becauſe the juſtified feel the contrary, that they have ſin, they commend and preſſe faith, to live above ſenſe, reaſon, and all our experience; for (ſay they) as a man that looks thorow red glaſſe, ſeeth every thing red, ſo God looking thorow Chriſt, ſeeth not only our perſons, but all our actions, perfectly righteous with Chriſt righteouſneſſe. What elſe may be ſaid of their opinion, is to be ſpoken of, when we treat of imputed righteouſneſſe.

Popiſh errours concerning remiſſion of ſin.

In the next place, let us conſider what is Popery in this point. The Papiſts, as *Bellarmine, lib. de Juſtif. c.* 7. ſay with the Antinomian, *That forgiveneſſe of ſin is the quite aboliſhing of it*, and that whether it be *original* or *actual*, ſo that no ſin abideth any more in a man ſo juſtified, till he fals from it; and ſaith *Bellarmine*, If the Scripture would have invented words on purpoſe, to ſhew that ſin is quite extinguiſhed, it could not uſe other then it doth, and

and they think it impossible to conceive, that there should be *sin in a man*, and yet *justified*: for this is (say they) to make him at the same time a childe of God and the devil, The devil to dwell in him by *sin*, and Christ by *Justification*. Thus they distinguish not between *sin reigning* and *sin being*. Though sin be in a godly man, yet it neither hath *vim damnatricem* or *dominatricem*, condemning power, or reigning power. Now its wonder the Papists should conceive this so impossible, when they hold that the godly have venial sins, which yet are truly sins, and so by their own argument God must hate and punish them, yet God doth not break off his friendship for all that: now compare these two errors together in their agreement and difference.

1. Both Papist and Antinomian agree in this, *That remission of sin, is quite abolishing and extinguishing of sin, both in the existence of it and punishment* (although some Papists hold for the later, *viz. of punishment*, at least *temporal, that that may abide, though he sin be forgiven.*) Papists and Antinomians agreement, 1.

2. They both agree in the places of Scripture, as *Christ cleaning us from all sin, Thou art all fair my love. To purchase to himself Church without spot or wrinkle*; These and the like, they both insist much upon. 2.

3. They both agree in reason to prove it, viz. *That sin is so odious to God that he hateth it wheresoever it is, and therefore a godly man must at the same time be the object of Gods hatred and love*, which (say they) is absurd to affirm; but here they differ; the Antinomian makes a *believer without sin, because of Christs righteousnesse which he is cloathed with*; The Papist he makes him to be without sin *inherently, because of the grace of sanctification perfectly renewing him*. And indeed though the Antinomian seem to shew *more zeal* to Christ and grace, yet the Papist speaks *more to reason*; and those places of Scripture did prove an utter extinguishing of sin, it would carry it fairer, for an *inherent perfect holinesse*, then such a *mystical perfection* as they imagine. In the third place, I shall lay down the truth, and wherein Scripture-doctrine doth indeed sail between these two rocks. 3. as also difference. The Orthodox truth concerning remission of sin.

And, 1. The *Orthodox* do distinguish of *the nature of sin*, especially *original*, and *the guilt of it*, now (say they) the *Scripture* when *forgiuenes to be the removing of the guilt, but the nature doth abide in some degrees.* 1.

2. *This*

2. 2. *This sin even in the godly, is seen by God, taken notice of, he hates it, and doth punish it, only he doth not punish it in their own persons, but in Christ*; so that the sin of a godly man doth offend God, and he abhorreth, and will punish it: but Christ intervening, it fals upon him; so that our being in Christ doth not hinder Gods taking notice of our sins, and hating of them, but onely freeth us from final destruction by them.

3. 3. *If by seeing of sin* should be meant *judicial and final punishing of a man*, then we would say, *God doth not see sin in the godly* in that sense, and this some Orthodox have spoken, which the Antinomian mistaking, have lost the truth. Thus *Pareus, lib. 2. de Justific. cap. 9. p. 491.* maintaining, *That the godly mans sins are covered*, which (saith he) supposeth not that sins *are not*, but that *they are not seen*, maketh this objection, *but nothing is covered*, or hid to God; and then answereth, True, *but what he would have covered*, but he will not fasten his eyes upon believers sins, because through Christ he turneth away the eyes of his justice, that he may place the eyes of his mercy upon them; and to this purpose he quoteth *Austin, Tecta peccata, quare dixit, ut non viderentur, quid enim erat Dei videre peccata, nisi punire? Brockman* likewise *de Justific. cap. 2. qu. 10. p. 526.* In vain is it objected, *That nothing is covered to God*, for that is true with this restriction, unlesse it be *that which he would have covered*; so that if by *seeing* were meant Gods *judicial punishing* and condemning, in that sense *God does not see the sins of believers*, for *he throweth them behinde his back*; but if by seeing be meant (as the Antinomian doth) *Gods not taking notice of, nor being offended with the sins of the godly*, so that he doth not *chastise* them for them; this is a very dangerous error, and is far more then a difference about words; for the truth is, *That the sins of a Godly man do offend God*, and he is *angry*, not as a *Father*, but as a *Judge*: hence (as you heard) the *afflictions upon the Godly are for their sins*, and called *Judgements*, onely he is a *Fatherly Judge*. There is an excellent temperament of both these in God *relatively* to his people. For the further discussion of this main point, let us consider *practically*, the sweet and [illegible] expression of the Scriptures about pardoning of sin. One word frequently used is *Nasa*, which signifieth to *lift up*, and [illegible] *away a thing* so, as that it was an *heavy burden*, and so [illegible]

Expressions in Scripture about pardoning of sin.

1. Verbal.

translate that, *Psal.* 32. 1. *Blessed is he who is eased of his sin*, for you may see in that Psalm, *David feeling an insupportable weight upon him by his iniquities*, such as he could not *stand under*: now to *pardon*, is to *take this weight off*, so *Gen.* 4. 13. *My sin is greater then can be born*, or *taken away*, i. e. *forgiven*: again, *If thou dost well, is not Levatio*, that is, *pardon and ease*? It is then no marvel, if *forgivenes of sin* be accounted such a *blessed thing*, by those who truly feel *the burden of their iniquities*. Hence you have it excellently, *Zech.* 3, 9, 10. made *the cause of all quietnesse* and *content*, when their *sins were pardoned*, then they called to their neighbours *to sit under their fig-trees*. And well doth *Calvin* call this, *The chief hinge of Religion*: and the truth of this Doctrine is to be sought out with all care, for what quietnesse can a man have till he know what judgement or esteem the Lord hath of him, and in what manner it is wrought?

Another expression of it is called *covering of sin*, there are two words for this, the one is *Chasah*, and is used properly of *such a thing that is put between the object and the eye*, Numb. 9. 15. It is used of *the Cloud that covered the tabernacle*, its applied to a *Garment*, or any other thing that doth *cover*, Gen. 3. 21. Its applied to God *covering Adams nakednesse*: Hence a learned man thinks, *those skins were of Beasts sacrificed*, which did *prefigure* Christ, and God by *this covering*, would as by an outward Symbol teach them, *by whom their sins should be covered*, and to this an allusion seemeth to be, *Rev.* 3. 18. *I counsel thee to buy of me white garments, that thy nakednesse may not appear*. A like word is *Caphar*, which signifieth *covering with pitch*, or the like, which doth so cleave to the thing it covereth, that it can hardly be removed. Its applied *Exod.* 25. 27. to the *propitiatory*, or *covering made of pure gold*, wherein God shewed himself gracious. It is used *Levit.* 16. 30. The word also is used of the *pitching of the Ark*, and as that pitch kept the waters from coming in, so doth the bloud of Christ our sins from overflowing us, and this doth excellently describe *the nature of pardoning of sin*, God doth as it were *hide it from us*, he will *not punish it*: but you must not stretch this word too far with the Antinomians, as if indeed God did *not take notice of them*; for *David's* when it was *covered*, yet was *visited continually* by God, but its *covered* so far, as

that

that it ſhall not *condemn*. We do not therefore as the *Antinomian* ſaith, make God peep under the covering again, but we ſay the word is a Metaphor, and muſt not be underſtood groſly and palpably, as if there were any real thing put before the eyes of God, that he could not behold our ſins, but only that God will *not finally condemn us for ſin*. Furthermore, when a *ſin is pardoned*, it is ſaid *to be hid from Gods eyes, as if God did not know it*, Jer. 16.17 The Hebrew word *Zaphan*, is applied to the *Northern part of the world*, becauſe *it is hidden from the heat of the Sun*. Hence *Joſeph* is called, *Gen.* 41.45. *Zaphnath paaneah*, becauſe he was a *revealer of hidden things*. Thoſe iniquities therefore which are ſo often before thee, they are as it were *hidden* from God.

2. Real expreſſions. Another is *Mechah* (and I will name no more) which is *to blot out*, or *wipe out*, a Metaphor from thoſe who *cancel* or *blot out* their *debts*, when once diſcharged. Now beſides theſe verbal expreſſions, you have many real phraſes that do declare this great mercy, as *Micah* 7.19. *He will ſubdue our iniquities, and thou wilt caſt them into the bottom of the ſea*, where the Prophet doth admire the goodneſſe and freeneſſe of God herein, *who is a God like thee? paſſing by iniquity, ſubduing ſins*. The word implieth, that our ſins were as our *enemies*, the *guilt* of them did *inſlave us*, and keep us like vaſſals in fear, but now they are *ſubdued*. And further, *He throweth them in the bottom of the ſea*, that is no more *memory* or *footſteps* of them, as when the *Egyptians* were drowned in the bottom of the ſea, they could never hurt the *Iſraelites* more. Thus God doth to thy ſins when they are pardoned. Another expreſſion you have, *Iſa.* 44.22. ſome expound it thus, *As the Sun riſing doth make the thick clouds to vaniſh away, and there is nothing but ſerenity to be ſeen*; ſo it is with *God pardoning*: but *Junius* underſtands it thus, *As the thick cloud diſſolved into rain, waſheth away the ſoil and filth of the earth*, ſo will the Lord in *pardoning*, *take away that noiſomneſſe and offence their ſins made*. Conſider *Hezekiahs* expreſſion, *Iſa.* 38.17. *Thou haſt caſt all my ſins behinde thy back*; It is an expreſſion from men, who when they will not regard a thing, caſt it behinde their backs, and thus God doth, not as if he did not *take notice* to *chaſtiſe for them*, but they ſhall not have their *proper effect*, which is to *condemn*. And theſe expreſſions are very fit

ſary to a contrite heart, which is apt to imagine God as alwaies beholding his ſins, and ſending forth his judgements becauſe of them, whereas it muſt be as a foundation laid, That God is gracious and mercifull, not only in the generall, but even to us in particular. The laſt I will pitch upon, is *Pſal.*103.12. *As far as the Eaſt is from the Weſt, ſo far hath he removed our ſins from us*; where the Pſalmiſt makes Gods mercies as much above our ſins, as heaven is above earth; and leſt the guilt of ſin ſhould hinder the deſcent of it, he makes God to *throw away our ſins from him, as far as it can be.* Thus you ſee how abundant the Scripture is, in deſcribing this mercy of mercies: This mercy, which if not injoyed, every thing, our beds, our fields and houſes, will be an hell to us. The ſumme of theſe words and phraſes amounteth to theſe comfortable conſiderations.

Comfortable conſiderations ariſing from the fore going phraſes.

1. Firſt, *That God pardoneth ſin, and removeth the guilt of it totally and perfectly*, ſo that a ſin cannot be more forgiven then it is: not that *all the pollution of ſin* is likewiſe *totally taken away*, for that would contradict other places of Scripture, which ſay, *ſin is ſtill in us*, but only the *condemning power is ſubdued*; and therefore this doctrine doth afford as much comfort, as any Antinomian would deſire, and yet doth not fall foul with other places of Scripture. Thoſe ſins committed by thee and repented of, are as abſolutely forgiven as can be deſired: they can be no better pardoned if thou waſt in heaven, or hadſt perfect righteouſneſs beſtowed upon thee. It hath pleaſed God that the *guilt* of thy ſin ſhould be *perfectly remitted*, though the *power* be not *fully mortified.*

2. Secondly, Theſe phraſes imply, *That its Gods meer act without us, which doth expell the guilt of ſin, not any thing done in us, or by us*, and therefore thou art not to build thy hope of pardon upon any work of Regeneration or Mortification within thee, but Gods goodneſſe without thee; even as a Creditor doth forgive many thouſands to a Debtor, by his meer voluntary Act. Now we are apt to think according to the principles of Popery, that our *Juſtification* is no better then our *inherent* holineſſe is, whereas any godly man may ſit down and conſider, that he is not able to goe out with his five thouſand, againſt the Juſtice of God that comes againſt him with ten

thouſand. *Grace juſtifying* takes away all *guilt* of ſinne; *grace ſanctifying doth not*, becauſe as *Bonaventure* well obſerveth, the remedy given by *grace* againſt *originall ſin*, is not ordained againſt it, *prout corrumpit naturam, ſed prout perſonam*, as it doth *infect our nature*, for ſo it ſticketh till death, but as it doth *defile the perſon*; meaſure not therefore the *perfection of grace juſtifying*, by the *perfection of grace ſanctifying*.

3. Thirdly, This Scripture language doth infer, *That ſin forgiven, is as if it had never been*; now the troubled ſoul cryeth out, Oh that I had never been thus, done thus! Why? God when he doth pardon, makes it as if it had never been: do not fear the drowned Ægyptians will riſe up and purſue thee again. We may tell a *David*, a *Paul*, it is ſo with them, as if no adultery, murder, or perſecutions had been committed by them.

4. Fourthly, *As God doth indeed really thus remit, ſo the Scripture commands the repentant ſinner to believe this, and with confidence to reſt ſatisfied.* Oh what holy boldneſſe may this truth believed work in the tender heart! You may ſee a poor man, though he hath much ado to live, yet if his debts be diſcharged, how glad he is he can go abroad, and fear no Sergeant to Arreſt him, no writ iſſued out to attach him; and thus it is with a ſinner repenting and beleeving; and if there be any whoſe heart is not raviſhed with this glorious mercy, it is to be feared he never felt the burden of ſin, or elſe never ſtrongly beleeved this gracious way of God. Let not then any Antinomian ſay, we put water into the beleevers wine, or wormwood into their bread; for who can rationally deſire more then this doth amount to? but to expect ſuch a *pardon*, ſuch a *juſtification*, as that God ſhall *take no notice of ſin*, to *chaſtiſe* or *afflict for it*, is to ſay, *There is forgiveneſs with God, that he may not be feared*, contrary to *Davids* expreſſion.

LECT.

LECTURE VII.

JEREMIAH 50. 20.

In theſe daies, and at that time, the iniquity of Iudah ſhall be ſought for, &c.

FIfthly, From this Scripture-expreſſion is gathered, *That groſs ſins are blotted out, as well as ſins of an inferiour nature*; Though there be ſins that waſte the *conſcience*, yet they do not waſte the *grace of remiſſion*; how is the true repentant affected with ſlaviſh fears ſometimes, as if his ſins did blot out Gods mercy like a thick cloud? as if our tranſgreſſions had ſubdued his goodneſſe, and thrown it into the bottom of the Sea? What a comfortable expreſſion is that, *Iſaiah* 1. 18. *Though your ſins be as ſcarlet, they ſhall be as white as ſnow*, &c. It was wonderfull mercy that ever ſo horrid and bloudy ſinners (therefore their ſins are ſaid to be like ſcarlet) ſhould become ſo clear, yet the grace of Juſtification doth as *totally remit great ſins, as leſſe ſins*, as Chriſt did with the ſame eaſineſſe cure ſeveral diſeaſes. Thus *David* alſo, *Pſal.* 51. after he had wallowed in that mire, he prayeth to be *purged*, in an alluſive expreſſion, *with hyſope*, which was the laſt thing uſed in their legal purifications, and therefore doth imply the *total* and *compleat cleanſing* by Chriſt, and upon this, *David* ſaith, *He ſhall be whiter then ſnow*, which phraſe is neither with the Papiſt to be extended to *ſanctification*, as if ſuch perfect clean righteouſneſſe were vouchſafed to him, as that there were *no ſin in him*, nor with the Antinomian, as if God did *quite aboliſh ſin from* David *out of his ſight*, ſo as to take no *notice* of it, or *chaſtiſe* him for it (for after the pardon was paſt, yet his childe was to die, and much more evil to come to *Davids* houſe) but in reſpect of *final condemnation*, God having thus pardoned 5.

David through *Chriſt*, would no more adjudge him to everlaſting puniſhment, then he would one that was innocent, or without any ſpot of ſin. And this is to incourage great ſinners; ten thouſand talents was a great ſumme of money, yet how eaſily forgiven by that kinde Maſter? Thus *Exod.*34.7. God is deſcribed forgiving ſins of all ſorts, and this he proclaimed, when his glory paſſed by; and how neceſſary is this for the contrite heart, which judgeth his ſins, becauſe of the aggravations of them, to be unpardonable? If they had not been of ſuch a breadth and depth, and length, they would not fear overwhelming as now they do. There are ſins of all ſorts deſcribed, and which is to be obſerved, God putteth no term or bounds to his mercy, whereas he doth ſet ſome to his anger. Let not therefore the greatneſs of ſin be thought more then the greatneſs of mercy pardoning, and Chriſts obedience ſuffering; as it is hypocriſie to extenuate and make our ſins leſſe then they are, ſo it is unbelief to diminiſh his grace; and Gods greatneſs above us is as much celebrated in this his kindneſs, as in any other attribute. The ſins of all the world, if they were thy ſins, were but like a drop of water to his mercy, no more then our eſſence or power is to his Majeſty: Take heed then of ſaying Such and ſuch ſins may be forgiven, but can he forgive ſuch as mine are alſo?

6. Laſtly, In that Honey Comb (for we may ſay of theſe places, if of any, they are ſweeter then honey) this ſweetneſs may be preſſed out; *That all their ſins, though never ſo many, ſhall likewiſe be blotted out.* The Sea could as eaſily drown an whole Hoſt of *Pharaohs* men, as twenty Souldiers. The Apoſtle is excellent, *Rom.*5. in this, making an oppoſition between the firſt *Adam* and ſecond, aggravating the ſuperlative power of the gift by grace, above the evil through ſin: Hence it's called *the riches of his grace*, rather then *power* or *Wiſdome*, becauſe of the plenty, and abundance of it. Who would not think that while Gods goodneſs in the Scripture is thus unfolded, there ſhould not be a dejected, unbeleeving Chriſtian in the world? ſhall our ſin abound to condemnation, more then his grace to juſtification, becauſe ſin is too ſtrong for us, is it therefore too much for the grace of God alſo? you ſee by ths, that we may drink wine enough, in the Scripture Wine-cellars, to make our hearts glad,

and

and yet ſwallow not down any dregs of Popiſh or Antinomian errors. Theſe things thus explained, I come to confirm you with ſeverall Arguments, that *God doth ſee ſin ſo as to be offended and diſpleaſed with it, in thoſe that are already juſtified.*

Arguments proving that God doth ſee ſin ſo in the Juſtified, as to be offended with it.

And the firſt rank of Arguments ſhall be taken from thoſe places of Scripture where the godly do aggravate their ſin under this notion, that it was *in Gods ſight*, that he eſpecially *beheld it*, and was *offended with it*: and this aggravation the Prophet *Nathan* doth ſet home upon *David*, 2 Sam. 12.9. *Why haſt thou deſpiſed the commandment of the Lord, to do this evil in his ſight?* Now this would be a falſhood, by the adverſaries Doctrine, and not fit to be confeſſed by the juſtified; but rather to be looked upon as robbing God of his glory. Let us obſerve the places, *Pſal.* 51. 4. *Againſt thee, thee only have I ſinned, and done this evil in thy ſight*; Obſerve that, *in thy ſight*; Therefore God did *ſee* and *take notice*, ſo as to be *diſpleaſed* with *David*, and of all conſiderations this did moſt wound and break his heart; ſo that indeed the Antinomian Doctrine doth properly overthrow that which is the choiſeſt ingredient in godly ſorrow, *viz.* becauſe God is angry. For what is *Davids* meaning but this, Although men do not know how wicked I was in the matter of *Uriah* and *Bathſheba*, yet thou doeſt, and although the world would flatter me, yet as long as thou art angry, I can have no peace. *Hæc regula tenenda eſt, ſi vero pœnitentiæ ſenſu imbui velimus*, ſaith *Calvin* upon the place, that is, *this rule is to be obſerved, when at any time we would be truly affected in a way of repentance.* This Argument ſeemeth to be Cogent, but ſee what an anſwer the Antinomian giveth, whereby you may ſee that true of *Tertullian*, that beſides the *poetica*, and *picturia*, *tertia jam eſt, eaq; hæretica licentia*, beſides the boldneſſe of Poets and Painters to invent any thing, there is a third, and that is of Hereticks.

1 Rank of arguments from Scripture.

1. Argument.

The Anſwer is this, *David doth here judge according to his ſenſe and feeling, what he was to finde at Gods hand by the Law, ſo that he doth not ſpeak this* (according to their divinity) *in a way of faith, but ſenſe and failing*; and therefore the Author doth compare this with that place, *Pſ.* 31.22. *I ſaid in my haſt, I am cut off.* Oh boldneſſe! Shall *David* be thought to haſt and raſhneſſe, to ſay, *Againſt thee have I ſinned and done this evil in thy ſight?* Then all

The Antinomian anſwer refelled.

Honey Com. *pag.* 81

the other verſes. *Have mercy on me, Thou delighteſt in truth*, may be ſaid by *David* to be ſpoken in haſt. How unpardonable is this error, to make that which was a ſpeciall tenderneſſe of godly ſorrow upon *David*, to be a part of his humane weakneſſe? *But* (ſaith the Author) *he ſpeaketh in the Goſpel-way afterwards*, when he ſaith, *purge me, and I ſhall be whiter then Snow*: But in what ſenſe that is true, you have already heard; when a groſſe actuall ſin is committed, is repented of, the ſinfull act is quite paſſed away and gone, the guilt by forgiveneſſe is quite extinct, and ſo, as to that reſpect, remiſſion of ſin doth make us as white as Snow. But it is not thus with original ſin, whoſe guilt though removed, yet the proper ſtain of it doth ſtill abide; (but of this more, when we declare what that is, which doth denominate a ſinner) Therefore *David* doth not here ſpeak contradictions, but his ſoul may be made *white by Juſtification*, and yet in the committing of new ſins, God be *angry* and much *offended* with him.

2 Argument. A ſecond Text to this purpoſe, is, *Pſal.* 90. 8. *Thou haſt ſet our iniquities before thee, our ſecret ſins in the light of thy countenance.* Where *Moſes* the pen-man of the Pſalm, ſpeaks in the behalf of the Church then afflicted, that God had *put their ſins before him*; ſo that God did not only take *notice* of them to *chaſtiſe* them, but he *put them before his eyes*. How the ſin of a juſtified man, may at the ſame time be covered, and yet put before God, is to be ſhewed in anſwering their Objections. And the Text to put the matter out of all doubt, addeth in cloſe, *they are before the light of his countenance*, which is very emphaticall. God (as is to be ſhewed) hath in the Scripture a three-fold eye, to our purpoſe, the eye of omniſciency (which the Antinomian will grant) and all agree in; the eye of his anger, which they deny; and an eye of condemnation which the Papiſt pleads for: now we go further then the Antinomian, we ſay God hath an eye of omniſciency, and of anger, upon the ſins of juſtified perſons, but not ſo far as the Papiſt, to ſay he hath the eye of condemnation upon them. You would think this Text ſtood unmoveable, but let us hear how they would ſhake it.

Antinomian Evaſions anſwered.

Firſt, It may be ſaid, that *theſe are places in the Old Teſtament, whereas they ſpeak of Beleevers under the New.*

I anſwer, firſt, The chiefeſt places which they bring for ſeeing no ſin, are in the Old Teſtament. Thus *God ſeeth no iniquity in Jacob: Though your ſins be as ſcarlet, they ſhall be white as ſnow: Thou art all fair, my love: Their ſins ſhall be blotted out.* These places and the like were true in the Old Teſtament, and applied particularly to the godly Jews then living, by way of comfort to them, as the context plainly evidenceth. 1 Evaſion anſwered.

Secondly (As I ſhewed in the Treatiſe of the Law) there can be no ſound reaſon given, why God ſhould ſee ſin in the juſtified perſon then and not now: For did not God elect them from all eternity? Were not they in Chriſt, and their ſins laid upon Chriſt? Now theſe are the great Arguments why God ſeeth no ſin in beleevers (as they hold) and were not all theſe as verifiable upon the godly in the Old Teſtament?

2. It may be anſwered, *that Moſes ſpeaks here in the behalf of the Whole Church then, and there were many among them that were not juſtified.* But this is eaſily taken away. 2 Evaſion anſwered.

1. The Scripture ſpeaks univerſally, and *Moſes* reckoneth himſelf in the number with them.

2. The calamity was generall, and who can ſay, none of the Juſtified ſuffered under it? and this chaſtiſing of them, is that which is called ſetting of ſins before Gods face.

Laſtly, Some places of Scripture which they bring, and the chiefeſt ones, for *ſeeing no ſin in beleevers*, are univerſal, as this is, and ſpoken of the whole Church: thus my Text, *The iniquity of Judah and Iſrael ſhall be ſought for, and not found*: ſo *God ſeeth no iniquity in Jacob*, that is ſpoken of the body of them, when yet they muſt acknowledge, all were not juſtified among them.

I will name one place more in this rank, and that is *Luke* 15. 21. Where you have a confeſſion of a penitent ſon, *I have ſinned againſt heaven, and before thee.* This penitent was a ſon and therefore calleth God *Father*; and indeed he could not ceaſe to be a ſon, therefore he doth not ſay, I am not thy ſon, but *I am not worthy to be called thy ſon.* As for *Grotius* his obſervation upon the place, *Hac fabula declarat, quod omnes homines ſunt ortu filii Dei, ſed eo jure excidunt ſemet à Deo alienando*, that is, *this fable declareth that all men are by birth the ſons of God, but they fall from that right, by alienating themſelves from God*, it deſerveth

serveth a double Animadversion, one for calling this Parable *fabula*, which although in a critical notion, it may have a right sense, yet use doth not now indure it; It would be very offensive to call Christs Parables, Christs Fables: Secondly, he sheweth unsound Divinity, worse then *Pelagians* or *Arminians*, as his very expression declareth; (but to passe that) The Parable doth represent a godly man foully lapsed in sin, and now returning to God, and he accuseth himself, aggravating sin, that his Father took notice of it; and whatsoever other Doctors teach, yet this is the best way, for godly persons repenting, to aggravate their sinfulnesse, in reference to Gods beholding of them, and being angry with them, *Quicunq; sibi se excusat, accusat Deo*, whosoever excuseth himself to himself, accuseth himself to God, said *Salvian* and *Tertul. In quantum non peperceris tibi, in tantum tibi Deus (crede) parcet*, so much as thou shalt not spare thy self, God (beleeve it) will spare thee.

Lastly, This is to be observed, that after his father had kissed him, which was a sign of reconciliation and pardon; yet the son confesseth *he had sinned against heaven, and before him.*

a Rank of arguments from Scripture.

A second rank of Arguments shall be from those places where the Spirit of God is said to *mortifie our sins*, or we by his help to *crucifie our sins*: if the Spirit of God do inable us to *crucifie* and *mortifie* sin, as that which is an enemy and loathsome to him, then notwithstanding Christs righteousnes imputed, God doth take notice of that which is filthy, and to be removed in the godly: But we are assisted by Gods Spirit, to this, *Ergo.*

Rom. 8.11,13. *If ye by the Spirit mortifie the deeds of the body.* Gal.3.18 *If ye be led by the Spirit, ye shall not fulfill the deeds of the flesh.* In these words are two plain Conclusions,

First, *That the godly have still sins in them*, for these are called the *deeds of the flesh.* By deeds of the flesh, are not meant grosse sins, but all the inward motions and thoughts of the soul corrupted.

Secondly, That the Spirit of God *seeth* them, *takes notice* of them, they are loathsome to him, and therefore he *mortifieth* them. Now the Spirit of God being the same with God, that which he mortifieth, must needs be taken notice of by him as offensive.

To

To this what do they answer?

They say, *We do not mortifie sin, no not by Gods Spirit, out of Gods sight, but only out of our own sight*, so that when the Spirit of God overcometh a corruption in us, this is not by removing it out of Gods sight, but our own only, *Honey-Comb*, pag. 164. for (say they) *Christs righteousnesse being made ours, we are all clean before God*, and that which the Spirit of God doth afterwards in *sanctification*, is cleansing away sin only *declaratively* before men; Hence (as you heard) they distinguish of a two-fold *cleansing*, one secret and mysticall by *Christs righteousnesse*, and the other palpable and grosse to our sense and feeling, which is by *Gods spirit in us*; but here are many mistakes and errours. The Antinomians answer confuted.

1. That they oppose *Christs cleansing* and the *Spirits cleansing* together; for what Christs bloud doth *meritoriously* cleanse away, the same Christs Spirit doth by *efficacious application*. Hence Christ by his death doth quite remove sin, in respect of the guilt of it here on earth, and doth give his Spirit to crucifie the power of it; so that both Christs cleansing, and the Spirits cleansing, do relate to Gods sight: for it is Gods will that we should not only be clean by imputed righteousnesse, but also by inherent holinesse.

2. It is false, that we only mortifie sin *declaratively to men*; for it is really and indeed done, even to God-ward. Hence this is the great difference between a Pharisaicall or externall mortification, and a spirituall; The former is from humane principles to humane motives; the other is from God, and to God, and through God: so that as that is not a divine faith, but humane, which is not from a divine principle, and because of divine Authority; so neither can that be divine and spirituall mortification, which is not from divine efficiency, and because of divine grounds. Hereby it is that the whole work of grace is called a *new creature*, and it is a new creature not only man-ward, but God-ward, and who can think when *Eph.* 4. we are exhorted *to put on the new man, which after God is created in righteousnesse*, that any other sense can be drawn out of it, then that, *the putting off the old man*, and *putting on the new*, have relation to God as well as man? It is therefore well observed by *Musculus* on the former Text, that both these are put together, *If ye through the*

Spirit do mortifie; *we* and the *Spirit*. *The Spirit*, and that sheweth all the Popish means of mortification to be unprofitable, the Spirit of God neither appointing them, or working by them. Then he addeth *ye*, denoting that we also are to work and act (being first quickned with a spiritual life put into us) and not as some do now dangerously maintain, give up all, expecting the operation of the Spirit only.

3. The falshood of this Assertion will further appear; If the Spirit of God by *mortification* doth not *remove sin out of us*, as to Gods sight, then by further *sanctification*, *it brings no good thing into us as to Gods sight likewise*; and thus as God shall see no sin in his people, so neither no good thing inherently in his people; for this must necessarily follow by their principles, as *God takes no notice of sin inherent in believers to be angry with them*; so likewise *no notice of inherent graces to be well pleased with them*; for if the Spirit of God do not cleanse our corruption from Gods sight, then till the more corruption is washed away, God still doth no waies approve that holiness, but it is only the imputed holiness of Christ, which he regards. Therefore he that maintaineth *God seeth no sin in believers to sanctifie*, must maintain, *he seeth no graces in them to reward them*; and take their own similitude, as he (say they) that looks through a red glasse seeth every thing in it red, if there be dirt in it, it looks red, if there be pearls in it, it looketh red, all is one to the sight; so when God looketh upon us in Christ, if there be sin, if there be our own inherent holiness, it is all one, God seeth only Christs holiness. Thus while the Antinomian labours to have our sins covered from Gods eies, he likewise spreads a covering over all the fruits of Gods Spirit in us, that they shall not be taken notice of: whereas none ever denied but that the graces of Gods people are acceptable to him, though not to justification, and many promises he makes to them, the imperfection being done away by Christ. But in their way, as God takes no notice of *Pauls* sinfull motions to be offended at them, so neither of all his labourings and sufferings in the Gospel way.

Lastly, If the Spirit of God do only *mortifie*, *as to our feeling*, and not to *Gods sight*, then when the soul departs into glory, all *that inherent purity*, must only be *declaratively* also; but in hea-

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ven we are made holy *perfectly in Gods sight*, and that without any imputed righteousnesse of Christ, though Christ did purchase and obtain that for us. Now what the Spirit of God doth finish and consummate upon the souls dissolution, he had begun even in this life.

A third sort of Arguments is from those places which commend *repentance, humiliation, and godly sorrow for sin*; for if God takes no *notice of our sin*, be not *offended at it*, we may indeed be sorrowfull for sin because of men, but not because of God. Shall I be sorrowfull because God is offended when he is not offended? shall I weep because God is angry when he is not angry? If you ask *Peter* why he weeps bitterly, will he not say, Because he offended God? If you ask the *Corinthians*, why they are so deeply humbled, will not they say, because by their sins they provoked God to bring temporal calamities upon them? so that the poisonous nature of this Doctrine, appeareth in nothing more then in this, it taketh away *all grounds of humiliation and repentance of sin in those that do believe*. Therefore mark it, *He that saith there is no sin in the Church of God now* (which is their expresse opinion) he must likewise say, *There is no godly sorrow in the Church of God now*. For what is the reason there can be no godly sorrow in heaven, there was none in the state of innocency, but because there was no sin there? and it must be thus now in the Church of God. This error eateth into the vitals of godlinesse, therefore beware of it. Say, I will have no such free grace, as shall take away godly sorrow; Remember the gracious Promise, *Zech.* 12. where God promiseth, *a spirit of prayer and mourning for sin*, as well as to blot out sin, he shall not obtain the promise for the later, that feeleth not the promise for the former. And certainly, if this Doctrine were true, why did *Paul* say, *Though I made you sorry, I did not repent?* We Ministers ought to repent, that ever we made you sorry; and you are to repent that ever you have been sorrowfull.

Third sort of Arguments: Revel 2.18. Jam. 4.9,10. 2 Cor. 7.9,10.

A fourth kinde is from all those places, where God is said so *to take notice of the sins of justified persons, as that he doth grievously afflict them for their transgressions*. This Argument doth properly and directly overthrow the whole Antinomian assertion, but because I have largely proved this already, I will

Fourth kinde of Arguments.

not insist on it. To make good their assertion, *that God seeth no sin*, they are forced also to hold, *that all the afflictions upon the godly, are only trials of their faith, preservatives from sin, but not correctives for sin.* But did not God see sin in *Moses*, when for his unbelief he kept him out of *Canaan*? Did not he see sin in *David*, though pardoned, grievously chastising him afterwards? Did he not see sin in *Jonah*, who would fain have run from Gods face, that he might not have seen him? Did he not see sin in the Corinthians, when many of them were sick and weak, for abusing the Ordinances, yet many of them were such, that therefore were chastened, that they might not be condemned of the Lord.

There are more arguments, but at this time I conclude with an use of exhortation, to broken-hearted, and contrite sinners, again and again to meditate upon the great and glorious expressions which the Scripture useth about forgiveness of sin. Your fears and doubs are so great, that only such great remedies can cure you. Tell me ye afflicted and wounded for sin, is not this the best oyl that can be poured into your sores? Tell me ye spiritual *Lazarusses*, that lie at the gate of God daily, who is rich in mercy, desiring the very crumbs that fall from this table of grace, are you thankfull because God provideth food and raiment, and not much rather because of a pardon? how great is Gods goodness, he might have removed us out of his sight, and he hath done so to our sins; he might have thrown us into the bottom of hell, and he hath cast our iniquities into the bottom of the sea; he might have blotted our names out of the book of life, and he hath blotted out our sins from his remembrance.

LECT.

LECTURE VIII.

JEREMIAH 50. 20.

In thoſe daies, and at that time the iniquity of Judah ſhall be ſought for, and it ſhall not be found, &c,

A Fifth rank of arguments is from thoſe places of Scripture, wherein the people of God in their petitions and ſupplications, doe neceſſarily imply this truth, *that God ſeeth, taketh notice, and is angry with their ſins.* Now all petitions uſe to be in a two-fold *faith*, one *applicative* and *fiduciall*, the other *doctrinall* and *aſſertive*, which is the foundation of the former. If a Papiſt pray for the deliverance of any out of purgatory, it is a vain prayer, becauſe there is not a theologicall verity to ground his prayer upon: thus a Socinian cannot truly pray to God in Chriſt, becauſe he hath not a dogmaticall or aſſenting faith to the truth of Chriſts divine nature, and ſo cannot have a fiduciall faith in the ſame. Fifth rank of Arguments.

Thus it would be with the people of God, how can they in their prayers entreat God *to turn away his anger from them, to hide his face from their ſins, if he were not indeed angry?* Now that the petitions of Gods people are for this end, will appear by ſeverall places. I ſhall not here mention that petition, we are directed to in the Lords prayer, *viz. forgive us our ſins*, for that is a noble inſtance, and deſerveth a ſingle conſideration of its ſelf; but we have many other inſtances, as *Pſa.* 51. 9. *Hide thy face from my ſins.* It is plain by this praier, Gods face, and ſo his eyes *were upon Davids ſins though juſtified*, and that a godly man falling into grievous *ſins*, hath them not *preſently covered* from *Gods eyes*; for his meaning by this phraſe, is, that God *would not regard them to*

visit them on him, the contrary whereof is *Psa.* 119. 15. *Let their sin be continually before thee*; and this is observable, that *David* doth again and again petition for pardon, whereby is shewed how difficult a thing it is to obtain the favour of God after we have offended him by our sins. Neither let that be replied, that this is done by Believers in the *Old Testament*; for *Paul* bringeth a proof from *Psa.* 32. 1. to shew what is the nature of Justification, even under the Gospel. And that I may once for all this dissolve this objection of theirs, I shall handle distinctly this question, *Whether the Justification of believers under the Old Testament and New, be not uniform and altogether the same?* which is to be affirmatively maintained, and therefore remit you to that question. For the present, we see how *David* here doth twice and thrice with much vehemency desire that Gods *face would not be upon his sins*. Here may be one considerable question made, seeing *Nathan* the Prophet had told *David* his sin was forgiven him; Was not this great unbelief and diffidence, to pray for pardon after that consolation? To this it may be answered,

Question considerable propounded.

1. That *Nathans* comfort might be given after this penitential Psalm: for although 2 *Sam.* 12. 13. the History makes mention of *Nathans* oyl poured into *David*, as soon as ever he was wounded, yet it is a frequent thing in Scripture to have those things immediatly connected in story, when yet there was a great distance in the practice. But grant it was immediatly upon *Davids* repentance; yet faith in God *for pardon*, may well stand with *prayer for pardon*; The deep sense and feeling of Gods offence, cannot but provoke to earnest petition, though faith at the same time perswadeth the heart God will hear: Hence *David* doth not here pray in unbelief, thinking God would not pardon him; therefore some translate *v.* 7. in the future tense, *Thou wilt purge me with hyssop*, because of his assurance. Again, though God *removed Davids sin* in respect *of condemnation*, yet not in respect of *all other effects of his anger*, for so his sin did still lie as a burden on him, and in this respect he still seeketh Gods face. In the next place consider, *Psa.* 32. 1, 3, 4. Of all parts of the Scripture, the Psalms have this excellency, that they do in a lively experimental way set forth the gracious works of God upon the soul, and *David* doth in many Psalms, still as it were play upon the Harp, and drive

drive out the evil spirit of unbelief and diffidence out of a mans heart. Now this Psalm is a most excellent directory for the obtaining of pardon after sin committed; wherein *David* being for a while grievously crushed by Gods anger for his sins, at last feeling the Sun-shine of his favour breaking through the clouds, he doth in the beginning of the same joyfully break out, admiring the happines of those who have their sins pardoned, and he doth in several words repeat the same benefit, because of the excellency of it: and certainly were your hearts touched with the sense of Gods displeasure for sin, neither riches, nor good trading, or any advantage in the world, would so glad your heart, as to have a pardon of sin. For how cometh *David* to be thus affected with forgivenesse of his sins? even because he confessed it not, was not humbled under it, till Gods wrath was heavy upon him, and then he resolved to acknowledge it, whereupon God immediatly forgiveth him. Now lest any should think What is this to us in the *times of the Gospel?* observe *v.6. For this every one that is godly shall pray unto thee*, that is, for this remission, for this pardon every one that is godly shall pray; so that its *ungodlinesse* by *Davids* judgement *not to confesse sin*, or *to pray for the pardon*, which how can any Antinomian do by his principles, that holdeth, *God seeth not, or taketh notice, so as to be offended with the sins of justified persons*: and so they are not only Antinomists, but Anti-Confessionists, Anti-Petitionists, and Anti-penitents.

Take one more instance, *Psa.* 6.1. where *David* prayeth God would *not rebuke him in his hot displeasure*, Compare this with *Jer.* 10.24. where you see the servants of God do suppose an anger from God will fall on them for their sins, and they do not refuse his rebukes, only they desire God would moderate and set bounds to his wrath, that it may not overwhelm them. Many other places there are, where its plain, the people of God praying, do suppose him to be angry with them for their sins; and it is a truth so ingraven in the heart of a godly man, that no error can ever quite obliturate it.

A sixth sort of Arguments shall be from those places, where God is said *to take notice of our sin, more then we can or do*, 1 Joh. 3. 18,19,20. where the Apostle presseth believers to a sincere love of one another with this Argument, that *hereby we shall assure* Six sort of Arguments.

our,

our hearts before him; the Greek word signifyeth to *perswade*, and doth excellently set forth the difficulty of being assured in Gods presence. Now this great benefit he illustrates by the contrary, *if our hearts condemn us, God is greater then our hearts*; and this holdeth universally in every holy duty, as well as that of love: if our hearts condemn us for hypocrisie, and insincerity in them, God doth much more, for *he knoweth more evil by our selves then we do*. Now how can this Apostolicall assertion be true, if so be *God took no notice, or were not offended at the sins of his people?* Its an argument of sweet meditation to humble us, that if where there is but a drop of grace, our sins are so lothsome and offensive; how much more must they be to the ocean of all purity? To this the Antinomian replieth (*Honey-Comb* p 89.) that *John* speaks this of *hypocrites*, and not the *justified children of God*; But 1. he gives the expresse title of *little children* to them, *ver.* 18. and *my little children*, so that he taketh upon him the bowels of a father to them. Again, let it be granted that he describes *hypocrites*, yet there is no *godly man* but this text will in some sense belong to, there is no man so godly, but he hath some hypocrisie and insincerity in his best love; there is that worm in his best fruit, that drosse in his best gold. It followeth then by proportion, that so far as the godly do discern imperfections, and insincerity in their duties, so far they are to be humbled before God, who knoweth much more by them then they discern; as you see little moats are discerned by the Sun-beams in the Air, which were not discerned before: therefore when *John* addeth, *If our hearts condemn us not, then have we confidence with God*, his meaning is not, as if we could have no confidence where our hearts doe condemn us in some degrees, for then none in the world could have confidence; but he speaks of condemning our selves upon a discovery of a total and wilful hypocrisie; and so we will indeed grant that he speaks of hypocrites, but yet it proveth as much as we desire, namely, that where there is any condemnation of our selves for any degree of insincerity in any duty, we are to tremble, and to remember that God is greater then our hearts, knoweth more by us, and so his wrath might break out hotter then we can imagine. Neither is the former answer weakned, though we grant it to be understood of total hypocrites, for it is usuall with the Apo-

Antinomian obj-ctions answered.

stle

ſtle to threaten even thoſe that are godly, and dear to him, with the condition and puniſhment of Hypocrites and Apoſtates, as *Heb.6.* See another inſtance, 1 *Cor.*4.4. *I know nothing by my ſelf, yet am I not thereby juſtified, for it is God that judgeth me*; where the Apoſtle doth not ſpeak of an Anabaptiſtical perfection, as if *Paul knew no ſin by himſelf*; but his meaning is to be reſtrained to *the faithfull diſpenſation of the office committed to him*, in which though he had not *perfection*, yet his *conſcience* did *not accuſe him* of *groſſe negligence* or *unfaithfulnes*; but for all this, he doth not think himſelf *juſtified*, by any *godlines in him*; and why ſo? becauſe *God judgeth him*, who *takes notice of*, and is *offended* with more ſins then he underſtands by himſelf; ſo that *Paul* doth acknowledge *God to ſee ſin in him*, and therefore he cannot be *juſtified* by any thing *inherent*; and this made *Bernard* ſay excellently, *Tutior eſt juſtitia donata, quam inhærens*, Imputed righteouſnes is ſafer to relie upon then inherent. Think it therefore a ſmall thing to be acquitted by Antinomian principles, when it is God that judgeth; and whatſoever the Adverſary ſpeaketh about a *righteouſneſſe of Chriſt communicated unto us*, ſo that thereby *God ſeeth no ſin*; yet becauſe they ſay, *he ſeeth no ſin* in us *inherently*, they muſt conclude for ſome perfect *inherent righteouſnes*. Laſtly, *Pſ.*19. *David* crying out, *Who can underſtand his errors?* prayeth thereupon, *Cleanſe thou me from ſecret ſins*; and this doth imply, that there were many ſins that *David* had, which were loathſome and foul in Gods eyes, though undiſcovered by himſelf, and therefore he would have God *waſh him, and make him clean*

Seventh rank of arguments.

A ſeventh rank of Arguments, ſhall be from thoſe places, wherein God hath commanded Miniſters to *binde* and *retain* the *ſins* of *ſcandalous offenders*, and hath promiſed, *to ratifie that in heaven, which they according to his will, do on earth.* Experience witneſſeth, that a juſtified perſon may fall into ſome ſcandalous ſin, whereby the whole Congregation may be much offended, and *God* highly provoked. Now in this caſe God hath commanded the Miniſters of the Goſpel to binde & to retain ſuch a mans ſins till he doth repent. This *binding* is not by way of *authority*, but *miniſterial declaration*, & *effectual application* of *Gods threatnings* in his Word to ſuch a perſon ſinning, and when this is done, God hath promiſed, that all this ſhal be ratified and made

good in Heaven against that man. Now how can God make good the Ministers threatnings applied to that godly man, if he take not notice, and be not offended with the person so hainously sinning? The places that prove such a *binding of sin*, and Gods ratifying of their sentence, are *Joh.* 20. 23. *Mat.* 16. 19. *Mat.* 18. 18. Can any man say, that when a godly man is cast out of Gods family, the seals of Gods grace denied him, and he delivered up to Satan, that God is not angry with him? yea, is not he bound then to apprehend God estranged from him? when a godly man is excommunicated, he is not only cast out from the *external* Church-society, but likewise there is a deprivation from *internal* communion with Christ; not as if he were cut off from the purpose or decree of Gods election, or as if the habitual seed of grace were quite extinct in him, but only as the outward seals of Gods favour are denied him; so also doth God being angry with him, deny him any inward testimonies of his favour; and it would not be faith against sense (as the Adversary cals it) but presumption against Scripture to say, God was at that time well pleased with him; yea Divines say (*Synopsis puri. Theol. dis.* 48.) that there is a conditional exclusion of the person so offending from future glory, for the Church threatens him, that as they judge him now, and bid him depart from their society, so if he do not repent, Christ at the last day will command him to depart from his presence and the holy Angels, according to that of *Tertullian Apologetico*, *Summum favori judicii præjudicium est, si quis ita deliquerit, ut excommunicatione omnium & conventus, & omnis sancti commercii relegetur.*

Eighth kinde of Argument.

The eighth kinde of Arguments is from those places, where Christ is said still to be *an Advocate*, and *to make Intercession* for *believers* after they are *justified*, which would be altogether needless, if God did not take notice of their sins, and were ready to charge them upon believers; consider the places, 1 *Joh.* 2. 1. *Heb.* 7. 25. In the former place, *John* having said, *That Christs blood cleanseth us from all sin* (a place the Antinomian much urgeth, not considering that at the same time the Apostle *ver.* 9. requireth *confession* and *shame* in our selves, if we would have pardon) in the first verse of the second Chapter, he saith, *He writes these things, that they should not sin*; all true doctrine about Christ and

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free-grace tendeth to the demolishing, and not incouraging of sin: but the Apostle supposeth such fragility that we will sin, and therefore speaketh of a remedy, *If we sin we have an Advocate*; now this makes several wayes against the Antinomian.

First, That sins committed after our *Justification* need an *Advocate*; it is not enough that we were once justified, our new sins would condemn us for all that, were it not for Christ.

Secondly, In *that Christ is an Advocate*, it supposeth, That though God be a *Father* to his people, yet he is also a *Judge*, and that he so taketh notice of, and is displeased with their sins, that did not Christ intercede and deprecate the wrath of God, it would utterly consume them. Thou therefore who sayest, God the Father is not *offended*, why then doth Christ perform the Office of an *Advocate*? If thy sins be not brought into the Court, what need any pleading for thee? In the other place, *Heb.* 7. 25. The Apostle acknowledgeth a two-fold function of Christs Priestly Office, The one is, *The offering up of himself for our sins*; The second is, *The continual Intercession for us*, which the Apostle, *Chap.* 9. 24. calleth, *Appearing before Gods face in our behalf*; now we must not so advance Christs sufferings in the *taking away* of sin, so as to exclude the other part of his Priestly Office, which is, *continually to plead our cause for us*: for the Apostle makes Christ to stand before the face of God, as some great Favorite before an earthly Prince, to plead in the behalf of those who are accused; so that the Doctrine which denieth *God seeing of sin in his people*, doth wholly overthrow *Christs Intercession*, and the efficacy of it. Concerning the manner of *Christs Intercession*, it is not to be conceived in that way as he prayed here upon the earth; but it is his holy will, and expresse desire of his soul, that God the Father should be reconciled with those for whom he hath shed his bloud: and truly that point of Divinity, *viz.* Christs affections and sympathizing with his people now in heaven, is an Ocean of infinite comfort.

Lecture IX.

Jer. 50.20.

In those dayes, and at that time, the iniquity of Judah shall be sought for, and there shall be none, &c.

Ninth sort of Arguments.

I Shall now conclude with the last sort of Arguments, which are from those Scriptures that speak how God is *affected with his people when they have sinned*, which *affections* do necessarily imply *Gods seeing of sin*, so as to be *angry with them*, yea in some respects Gods anger is more to them then others, and we say, in some sense God doth *more see* and take notice of *the sins of believers then others*.

The places of Scripture which speak in what manner God takes the sins of believers, are these, *Ephes.*4.30. *Grieve not the holy Spirit of God*, &c. where the godly in their sins are said to *grieve Gods Spirit*. Now can the *Spirit of God*, which is also God, be *grieved* (to speak after the manner of men) at our sins, and not *take notice of them?* certainly if they grieve God, they ought to grieve us, let us not neglect that which the Spirit of God is so offended with. This place seemeth to be taken out of *Isa.*63.10. *They vexed his holy Spirit*. So that it is such a grieving, as doth vex and imbitter the holy Spirit of God. O what a dreadfull consideration should this be against all falshoods in this point! Doth not God, doth not the Spirit of God take notice of thy corruptions, yet it is grieved and vexed at them? furthermore the aggravation of this sin is seen in that it is against the *Spirit that doth seal us to the day of redemption*. A Metaphor, saith *Zanchy (in loc.)* from Merchants, who having bought such goods, seal them as their own, that so leaving others, they may transport them.

them. Now for the godly to sin, it is to deface this seal, and if it be so great an offence to violate humane seals, how much more divine? Observe likewise that passage of God to *Moses*, Ex. 4. 14. where *Moses* out of the sense of his infirmity, refusing the office *God* called him to twice or thrice, it is said, *The Lords wrath was kindled against him.* In the Hebrew it is very emphatical, *The fury of the Lord was angry against Moses*, and the *LXX*, θυμωθεὶς ὀργὴ κυρίου, by which expression was signified, *God was not lightly, but grievously angry with him*; So *Ps.* 74. 1. the Church crieth out, *Why doth thine anger smoke against the sheep of thy pasture?* and in many other places. Now, can God be *angry*, and that in so high a degree, with that which he doth *not see*, or *take notice of?* It is true *Isidor. Pelus. l.* 1. *ep.* 144. will not suffer, that *notice* and *affliction* which God layeth upon us, to be called ὀργὴν or ἀγανάκτησιν, but then anger is to be taken in a strict sense, for *punishment by way of satisfaction*, but otherwise the Scripture doth frequently use this word, and that of God to his own people, yea *vengeance*, which is more, *Ps.* 96. 8. But that it may the better appear, how great the guilt of sin in believers, even in the sight of God is, and what his account is of it, take notice of these particulars.

Particulars expressing how great the guilt of sin is in believers even in Gods sight.

First, What the Scripture stiles them, 1 *Sam.* 2. 29. There God reproveth *Eli* in his indulgence about his sons, with this remarkable expression, *Thou honourest thy sons above me.* Is not this an aggravation which God *taketh notice of?* and yet *Eli* did reprove his sons, but because he failed in the measure of zeal, therefore is God thus angry with him; so that God doth not only *see the grosse sins committed by his people*, but a *lesse measure of their graces*, and is angry for that. So *Rev.* 2. because the Church abated in her *first love*, and her *works* were not *perfect*, therefore doth God threaten her. As the godly are said to honour the creature above him when they sin, so they are likewise said to *despise God*; and can God but be *offended* with them that *despise* him? 1 *Sam.* 2. 13. *They that despise me, shall be lightly esteemed*, saith God again to *Eli*. Thus likewise to *David*, 2 Sam. 12. 9. *Wherefore hast thou despised the commandment of the Lord?* God cannot but *take notice of* that which is a *despising*, and contemning of him. As their sins are a *despising* of God, so are they said to *displease* God, which cannot be if God *see no sin*; for if God *see no*

1.

ſin, it is all one in reference to God, whether a believer wallow in the mire of ſin, or whether he live holily; ſo that this Doctrine muſt needs eat and conſume like a Gangreene. Is God as well pleaſed with *Peter denying Chriſt*, as *Peter repenting?* as much pleaſed with *David in his adultery and murder*, as when making his *penitential Pſalm?* The Papiſts indeed would faſten ſuch prodigious conſequences upon the Proteſtants Doctrine, but they abhor it, whereas it followeth naturally from the Antinomian aſſertion. Indeed the Orthodox ſay, *David and Peter in their lapſes, did not fall from the ſtate or grace of Juſtification*; but wherein the Antinomian and they differ, is hereafter to be ſhewen. That God is thus diſpleaſed with *juſtified perſons, when they thus ſin*, is plain, 2 *Sam.* 11.29. where what we tranſlate (*diſpleaſed*) according to the original, is, *was evil in the eyes of the Lord*; where you ſee expreſſe Scripture, *That God did ſee ſin in David*, becauſe that which he had done, was *evil in Gods eyes*: ſo again, 1 *Chron.* 21.7. *Davids* numbering of the people, is ſaid *to be evil in the eyes of the Lord*. Thus the very letter of the Scripture is againſt them. Laſtly, Their *ſins are offences againſt God*, and can God be *offended* with that which he doth not *behold?* *Elihu* ſpeaks true and excellent Doctrine, *Iob* 34.32. though he erred in the application, *Surely it is meet to be ſaid unto God, I have born chaſtiſement, I will offend no more*; where he acknowledgeth, *That chaſtiſements are for ſins*, and that *ſins are offences*. If then the *ſins of Gods people* are a *diſhonour* to him, a *deſpiſing* of him, a *diſpleaſing* of him, they *are evil in his eyes*, and an *offence* to him, it cannot be but that he muſt *ſee ſin in his people*.

2. Secondly, The Scripture deſcribeth *Gods threatning and upbraiding of them with all his kindneſſes he did to them*, ſo that God doth not only *take notice of them, but in the ſeveral aggravations of their ingratitude and unkindneſſe unto him, in all that they offend*. Thus obſerve Gods dealing with *Eli*, 1 Sam. 2.28. *Did not I chooſe thy father out of all the Tribes of Iſrael to be my Prieſt, to offer upon my Altar? Did I not give unto thy father all the offerings by fire of the children of Iſrael? wherefore kick ye at my ſacrifice?* What a cutting ſword muſt this needs be in *Eli*'s heart? and becauſe the children of God have a Spirit of love in them, theſe upbraidings muſt needs wound their heart the more. Again, ſee the

the like dealing with *David*, 2 Sa. 11. 12. 8, 9. *I anointed thee King over Iſrael, and I delivered thee out of the hand of Saul: and if that had been too little, I would have given thee ſuch and ſuch things, Wherefore haſt thou deſpiſed the commandment of God?* &c. Muſt not this pierce into the very bowels of *David?* Shall God upbraid his people falling into ſin, ſpread before their eyes the manifold mercies he hath beſtowed upon them, and all this while *ſee no ſin in them?* Therefore when it is ſaid, *Iam.* 1. 5. *That God upbraideth not*, that is to be underſtood, in reſpect of his *frequent and liberal giving*, as men uſe to ſay, *I have given thee often, and I will give no more*; which kinde of giving *Seneca* cals *panem lapidoſum*; but if men walk unworthy of the benefits received, he doth then upbraid, as *Mar.* 16. 14. He is ſaid to upbraid the Diſciples, becauſe of their unbelief.

Thirdly, The Scripture applieth *the threatnings of God to believers, as well as to others*, making no difference between them, unleſs they repent. Indeed we ſay againſt the Papiſts, *that all the ſins of juſtified perſons are venial, and not mortal*, that is, ſuch as in the event will have pardon, but that is, becauſe the ſeed of grace will be operative in them, ſo that they ſhall either *habitually* or *actually repent of their ſins*. Neither when the Orthodox ſay, *That Election is abſolute*, do they exclude the *media inſtituta*, means appointed by God, in which the fruit of Election is accompliſhed, but *conditions antecedaneous*, as if that decree did remain ſuſpenſe, and uncertain, till the will of man had determined, 1 *Cor.* 6. 9, 10. The Apoſtle layeth down an univerſal rule, ſuch and ſuch groſſe *offenders ſhall not inherit the kingdom of heaven*, that is, thoſe who live ſo and do not repent, and this is to be extended not only to thoſe who are *habitually* ſo, but *actually* likewiſe, unleſſe they are reformed. Therefore no godly man falling into any of thoſe groſſe ſins, may deceive himſelf, and think he ſhall enter into the kingdom of heaven without a change. Godly or ungodly, yet if found in the committing of ſuch a groſs ſin, unleſs they do repent, God will not accept one or the other. As *repentance* is appointed for the *wicked man* as a duty, without which he cannot be ſaved; ſo *confeſſion* and *forſaking of ſin*, is preſcribed a *godly man fallen into ſin*, without which he cannot have *remiſſion*, 1 Jo. 1. 9. There is no ſuch free grace or Goſpel, as ſaith to a believer, 3.

if

if fallen into a foul ſin, whether you *repent* or no, your *ſins ſhall be pardoned to you*. Hence 1 *Cor.*11. the Apoſtle makes *every man that receiveth unworthily* (and yet ſome of them were godly) *to receive their damnation*, that is, *their eternal damnation, without repentance and reformation*; and after *repentance*, their *judgement*, though *not of condemnation*, yet *affliction and caſtigation*. How terrible likewiſe is *Paul*, He. 12. 29. where ſpeaking to the *godly* that are to *receive a kingdom* that is *eternal*, he exhorteth them to duty, *Let us have grace* (ἔχωμεν χάριν) that is, *Let us retain and keep grace*, ἔχωμεν is for κατέχωμεν, as *Ro.* 15. 4. and obſerve the manner, *With reverence and godly fear*, εὐλαβείᾳ is ſuch a *fear* as relateth to *puniſhment*; compare this place with *Pſ.* 2. 12. and thus the words following ſuppoſe, *for our God is a conſuming fire*; this is taken out of *Deu.* 4. 24. and the meaning is, *God is no leſs angry with Chriſtians ſinning againſt him, then formerly with the Iſraelites*, & it is as eaſy for him to deſtroy whom he is offended with, as for the fire to deſtroy ſtubble. How directly doth this place overthrow that *Antinomian* aſſertion, *God ſaw ſin in believers in the Old Teſtament, and therefore afflicted them, but it is not ſo under the New!*

Now when its ſaid, *God is a conſuming fire*, this denoteth the great *anger* of God, compare it with *Deu.* 9. 3. & *Deu.* 32. 22. Fire is moſt efficacious, and leaſt capable of tranſmutation as other elements are, for which reaſon the *Perſians* worſhipped fire for a god, but fire might be extinguiſhed, whereas God is ſuch a fire as conſumeth all, and remaineth immutable. Know then (brethren) that as there are places in the New Teſtament, which ſpeak of the *riches of his grace*, ſo alſo of his *conſuming anger*. As therefore the *promiſes of the Scripture* are for *conſolation & hope to the godly*, ſo are the *threatnings* for *a godly fear*. Between theſe two milſtones a Chriſtian is made *dulcis farina*, as *Luther* once ſaid; and neither of theſe milſtones may be taken for a pledge, as the Law was in the Old Teſtament, becauſe one cannot work without the other. Therefore for a man to take only thoſe places of Scripture, which ſpeak of the *goodneſſe of the promiſes*, and to reject the *terrors of the threatnings*, is ſpiritual theft in an high degree. Doth not *Paul*, 2 Cor. 5 excite himſelf to run like a *Gyant* in his miniſterial race, becauſe of *the terror of the Lord* at the day of Judgement? See *ver.* 10. *We muſt all appear* (ſo to

appear,as to be ſeen through and made manifeſt,*before the judgement-ſeat of God*(as thoſe that are to plead a cauſe in an eminent place before a Judge) *to receive a reward ſutable to his life:* now *knowing this*(ſaith the Apoſtle)*We perſwade*;it may relate to himſelf,and to thoſe whom he perſwadeth. Yet this apprehenſion of the Lords terror did not exclude love,for *v.*14.he ſaith,*The love of Chriſt conſtraineth us*, συνέχει, either an expreſſion from thoſe who had a ſpirit of prophecie upon them,that was very powerfull, whereby they could not but ſpeak, or elſe from women in travell, *Heb.*12.15. which through pain cannot but cry out, ſo efficacious was love in *Paul.*

4.*The ſins of godly men ceaſe not to be ſins,though they are juſtified.* We may not ſay, that in *Cain* killing of another is murder, but in *David* it is not: We may not ſay, denying of Chriſt in *Judas*, is indeed a ſin, but in *Peter* it is not. No priviledge they have by juſtification, can alter the nature of a ſin. *He that receiveth unworthily, is guilty of the body and bloud of the Lord,* whether he be a wicked man or a Beleever. It is not with a Beleever and a wicked man, as with a man and a beaſt comparatively. If a beaſt kill a man, it is not ſin, becauſe the ſubject is not reaſonable, but a man if he do ſo, whether godly or ungodly,it is a ſin,becauſe againſt Gods Law. It is not ſafe to ſay,that God doth with the Beleever and wicked, as if a Magiſtrate ſhould make a Law,that whoſoever committeth ſuch a crime, if he be a free-man he ſhall only be impriſoned,but if a ſervant, he ſhall be put to death: ſo God,whoſoever murdereth or committeth adultery,if he be a Beleever, the wages due to his ſin,is only temporal chaſtiſements,but to a wicked man, it's eternal death. I ſay this is not ſafe: for although a Beleevers ſin ſhall not actually damn him, yet God hath made the ſame Law to both, and repentance as a means is preſcribed, ſo that we may by ſuppoſition ſay,If the wicked man repent,his ſin ſhall not damn him; If the juſtified perſon do not,his ſin will damn him.It's true,it is not proper to ſay of ſin in the abſtract, it ſhall be damned, no more, then that grace ſhall be ſaved; but we are to ſay, the perſon ſhall be damned or ſaved. Yet the guilt of the ſin will cauſe the guilt of the perſon, if not taken off by Chriſt as the *meritorious*, and faith as the *inſtrumentall cauſe*. The ſins then of *Beleevers*

and *ungodly* are both alike, only that the guilt of them doth not redound upon the perſons alike, is becauſe the one takes the way appointed by God to obtain pardon, and the other doth not. Not that the godly man makes himſelf to differ from the wicked, but all is the work of grace. In ſome reſpects the ſins of godly men are more offenſive to God, then thoſe of wicked men; becauſe committed againſt more light, and more experience of the ſweetneſſe of Gods love, and the bitterneſſe of ſin. What is the cauſe, *Heb.*10.28,29,30. the Apoſtle maketh the condition of a wilfull Apoſtate to be ſo dreadfull, but becauſe of the excellency of the object in the Goſpel, above that in the Law? *If he that deſpiſed Moſes his Law, died without mercy: of how much ſorer puniſhment, ſuppoſe ye, ſhall he be thought worthy?* &c. Obſerve that interpoſition, δοκεῖτε, *think ye*, do you not eaſily think that ſuch ſins offend God more? Now although the truly ſanctified can never fall into ſuch a condition, *totally* and *finally*, yet their ſins committed wilfully againſt the Goſpel, are *gradually*, and in ſome meaſure, of ſuch a nature, and therefore they fall terribly into the hands of the living God, when they ſo ſin againſt him; and conſider how that the Apoſtle ſpeaks theſe things, even to them, of whom he *hoped better things, and things that accompany ſalvation*, Heb.6. If therefore we ſee a godly man, who hath taſted much of Gods favour, play the prodigall, walk looſely, we may and ought (notwithſtanding Antinomian poſitions) powerfully and ſeverely ſet home theſe places of Scripture upon his conſcience. And obſerve how in the New Teſtament, the Apoſtle alledgeth two places out of the Old, *Vengeance belongeth to me, Deut.*32.35. and *the Lord will judge his people*, Pſal.135.14. To judge, is to avenge; ſo that the people of God, have thoſe conſiderations in their ſins to provoke God, which wicked men cannot have; and therefore have the ſame motives to humble them, as the Apoſtle argueth, *To which of the Angels ſaid he, Sit at my right hand?* &c. ſo may we, To what wicked man hath God poured out his love, revealed himſelf kindly, as unto the godly? therefore do they neglect the greater mercies.

LECT.

Lecture X.

Jeremiah 50.20.

In thoſe daies, and at that time, the iniquity of Iudah ſhall be ſought for, &c.

Let us in the next place conſider the particulars wherein Gods *eye of anger* doth manifeſt it ſelf upon *his own children*, if *ſinning* againſt him. The effect of his *wrath* may be conſidered in that which is *temporal*, or *ſpiritual*, or *eternal*; in all theſe Gods anger doth bring forth in one reſpect or other. For the *temporal objects*, take notice of theſe particulars; firſt, *When they ſin againſt God, they are involved in the common and ordinary afflictions, which do uſually accompany ſin in the wicked:* Thus 1 Cor. 11.30. for their unworthy receiving of the Sacrament (and ſome even of thoſe were godly, as appeareth *v.*32.) *many were weak and ſickly: weak*, were ſuch as did languiſh, and *ſickly* is more, ſuch as had diſeaſes on them; now theſe were πληγαὶ, ſtrokes from God, and therefore came from his *anger for their ſins*. Though the Lords Supper conſiſt of a twofold bread, the one earthly for the body, the other heavenly the bread of life for the ſoul, yet both body and ſoul did miſerably decay, becauſe of unworthy receiving; This Table being as *Chryſoſtom* ſaid, *menſa Aquilarum*, not *Graculorum*, food for Eagles, not Jaies. As therefore thoſe children, who have fainting diſeaſes upon them, and do ſecretly eat ſalt, oatmeal, *&c.* though they have never ſuch excellent food at their fathers table, yet thrive not, but look pale, and conſuming; ſo it was with the *Corinthians* by reaſon of their corruptions, they inclined to death, though they fed on the bread of life. Now that theſe bodily diſeaſes are the common iſſue and fruit of ſin, appeareth *Lev.* 26.16. *Dent.* 28.22.

How Gods anger manifeſts it ſelf upon his own children ſinning.

In temporals.

1. By involving them in common and ordinary afflictions.

grace therefore of juſtification can give no Supeſedeas to any diſeaſe that ſhall arreſt a believer offending; but are the wicked in Conſumptions, Agues, Feavers for their ſins? ſo are the godly; yea, the people of God are in theſe calamities before the wicked, *Amos* 3.2. *You only have I known of all the Families of the earth; therefore I will puniſh you for all your iniquities.* I have *known* you, that is, acknowledged ye for mine, ſee what that is, *Exod.* 19.5. *A peculiar treaſure unto me above all people:* The Hebrew word ſignifieth that which is dear and pretious, and to be deſired of all. This is aggravated by what followeth, *for all the earth is mine*, that is, ſeeing there are ſo many nations in the world, over whom I have full power and dominion; how great is Gods goodneſſe in taking you for his above others? now mark the Prophets reaſon, becauſe I have done this, *therefore I will viſit you for your iniquities*, for to all your other wickednesſes you adde an ingratefull heart. So there is another place, 1 *Pet.*4.17. where God is ſaid to judge them before others, and this hath been a great offence to the godly; *It is time*, that is, a ſeaſonable opportunity by the decree and appointment of God, *for judgment*, that is, chaſtiſements for former ſins, which are called judgements, becauſe they are publique teſtimonies and manifeſtations of Gods anger againſt ſins, and are to put the godly in minde of their ſins (only it is κρῖμα not κατάκριμα in the original) The word is uſed even of the godly, 1 *Cor.* 11.31,32. 1 *Pet.*4.6. By the *houſe of God* he meaneth the *true Members of the Church*, and whereas he ſaith *it begins in them*, he thereby intimates, that the godly in this life are more expoſed to afflictions for ſin, then the wicked are, and this made *David* and *Jeremy* ſo expoſtulate with God in this matter, ſo that the godly in their afflictions ought to ſay, as that widow of *Sarepta*, 2 Kin.17.18. *This is to call my ſin to remembrance.*

It is thought the Apoſtle, though he doth not expreſly mention a place, yet he takes this out of the Doctrine of the old Teſtament, for ſo God did begin firſt with his people, *Iſa.*10.12. *Jer.* 25.17,18. *Ezek.*9.6. *begin at my Sanctuary*, Ezek.21.4. There God in publique calamities maketh no difference between the righteous and the ungodly; now this is ſo great, that the Apoſtle ſaith, *the righteous is hardly ſaved:* The word μόλις is uſed of tho-

thoſe things that with much labour are brought about, *Act.*14. 18. *Act.*27.7. Theſe tribulations are ſo great, that they almoſt deſtroy the godly themſelves: ſee alſo *Jam.*5.13. *Is any ſick*, where the godly man is ſuppoſed to be ſick, and the cauſe (*if he hath committed ſin*) that is, ſuch ſins as were the cauſes of that diſeaſe, *they ſhall be forgiven him*; ſo that even juſtified perſons afflicted by diſeaſes, are to inquire what ſins the Lord would humble them for, and to labour that the ſickneſſe of the body, be the ſanctified occaſion of the health of the ſoul.

2. *Gods anger is ſeen in bringing extraordinary and unuſual calamities upon them becauſe of their ſins*; ſo that they have ſtrange puniſhments, which even the wicked do many times eſcape: *Jonah* who endeavoured to flie from Gods face (and that he might eaſily have done by Antinomian Doctrine) with what a prodigious judgement was he overtaken? *Jonah* 2. The Prophet cals it *the belly of hell*; and how deeply his ſoul was afflicted under that puniſhment, appeareth, in that he ſaith, *his ſoul fainted within him*, and he concluded, *he was caſt out of Gods ſight*. 2. In bringing extraordinary and unuſuall calamities.

He that voluntarily ran from Gods preſence, doth now bewail that he is caſt from it. He makes the Whales belly an houſe of praier, and this came up to God, in his holy Temple, that is Heaven. You ſee by this, that God prepareth ſtrange judgements ſometimes for thoſe that offend him, though his children: ſo in that 1 *Cor.*11.30. when he ſaith, that many of the *Corinthians* were dead for their unworthy receiving, it is to be underſtood of an immature and untimely death; they did not live out to the term of thoſe daies, that according to natural cauſes they might have done, ſo that it is the ſame with being [*cut off*] in the old Teſtament, *Exod.*12.15. Whoſoever did eat the Paſſeover with leaven was to be *cut off from Iſrael*: Therefore even godly men may procure to themſelves untimely deaths, and may provoke God to cut them off in the midſt of their years.

3. Yea further, God may not only afflict them in an extraordinary manner, but even *ſtrike them with ſudden death, and that while their ſins are upon them*. I will not inſtance in *Ananias* and *Saphira*, nor in *Nadab* and *Abihu*, though ſome have thought charitably of them; we have a clear inſtance in *Uzzah*, wherein Gods anger was ſo apparent, by ſtriking him ſuddenly dead, that 3. By ſtriking with ſudden death.

the thing is said to displease *David*, 2 Sam. 6. 7. *The anger of God was kindled against Uzzah, and he smote him for his error.* His error was not, because he was not a Levite, for its plain he was, but because they put the Ark upon a new cart, whereas they should have carried it upon their shoulders; although its thought the carrying of the Ark was limited only to the Levites that were the sons of *Kohath*, and that no other Levite might touch the Ark, which if so, then it was a second offence against the Law, because he touched it; and indeed this seemeth to be the proper cause, because it was a personal fault of *Uzzah*, whereas the putting of it on a new cart, was the error of others besides him.

Thus *Uzzah* in his very sins is stricken dead; you have likewise another sad example of *Ely*, *Lege historiam, ne fias historia*, 1 *Sam* 4. 18. Because he failed in the measure of zeal about the reproof of his sons, therefore *he fell backward and broke his neck*; *Ely* manifested his pious affections, in submitting to the hand of God punishing, and in being more affected with the publique calamity, then his own private, yet this is his sad Tragical end.

4. Gods anger reaches to their children, and what is dear to them.

4. *Gods anger doth not limit it self to them only, but it reaches even to their children, and to those that are dear to them.* Thus *Davids* childe is stricken dead, for his sin; and thus *Elies* daughter gives up the ghost with sad grief. The family both of *David* and *Ely*, have remarkable calamities following them, and all because of their sins. When any of *Elies* posterity shall be forced to crouch for a morsell of bread, this is a Memento of *Elies* sin.

Here a man may see the seed of the righteous begging bread, but for their Parents sins; Therefore that of *David*, Psal. 36. must not be understood universally. That this calamity may the more wound his heart, God telleth him what he will do to his house after his death; if any were left alive, it should be like that indulgence to *Cain*, to carry up and down a token of Gods displeasure; and if you ask for how long should this anger of God endure, 1 *Sam.* 3. 14. *His iniquity must not be purged away from that house for ever.* Well may the Scripture say, that whosoever heareth this judgement of God, *his ears shall tingle*. By this instance, how watchfull should godly parents be, lest for their sins committed, a curse should cleave to the family for many generations? I acknowledge these calamities as they fell in

Ely a godly man, so they were wholsome medicines, and fatherly corrections, but as they came on his wicked children, or posterity continuing in wickednesse, so they were strictly, and properly, punishments.

Lastly, *These temporal evils will reach even to the publique Church and State wherein they live*, so that the sins of godly men may help to pull down publique judgements. Thus it was with *Hezekiah*, for his unthankfulnes and pride, there was wrath upon *Judah* and *Jerusalem*, 2 *Chron.* 32.25. so *Davids* sin in numbring the people, it was the death of many thousand in *Israel*; for *Elies* sin, the Israelites are slain in the Army, and the Ark is taken. Hence you have *Esay*, *Daniel* and *Ezra* joining themselves in the number with others, who made publike confessions of their sins upon daies of humiliation. It is therefore a cursed and secure opinion, that saith, *the godly when they keep Fast-daies, do it not, because they have any sins that God punisheth, but because of wicked men.* The Scripture doth manifest the contrary, and the holiest men living do bring some sparks and fire-brands to increase the wrath of God, and therefore they ought to bring their buckets for the quenching of it.

5. These temporal evils will reach to the publike Church and State wherein they live.

The aggravation of this anger will appear, if you consider, what kinde of sins they have been for which God hath been so sore displeased, and in them enumerated, or instanced in, you may perceive they were the Belzebub-sins, the first-born of iniquities: *Uzzah* failed only in the order God had appointed, what he did was out of care, and a good intention; yet the Lord smiteth him; so *Moses* was denied entring into the land of *Canaan*, which was an heavy affliction to him, because he spake unadvisedly with his lips: Commentators are at loss to finde out what his sin was. So *Davids* sin in numbring the people, its disputed wherein the transgression lay. *Elies* heavy judgements that came so frequently one upon another, were for a want of that measure of zeal which should have burnt within him. Oh therefore consider that God doth not only see sins, that are mountains, but that are mole-hils comparatively: He doth not only see the beams, but the motes that are in us; he doth not only take notice of our mire and vomit, if we return to that, but of the least spot and wrinkle; how deeply maiest thou humble thy-

God is angry at the least sins.

self

self under every Religious duty performed by thee. How often do we fail in the manner of a command, as *Uzzah* in the order? How often out of pride and self-confidence do we number our earthly props, and refuges, relying upon them? How unadvised are our thoughts and words? now these hairs of sins (as I may so call them, both for number and seeming littleness) are all numbred before God.

God angry at errors in judgements and false opinions.

As the Lord is *angry* with these *lesser sins* and *defects in graces*; so also for *Errors in Judgements*, and *false opinions*: How well would it be for the *Antinomian*, if God did not *see this sin* in them, that they hold, *he seeth no sin in Believers?* I fear me *God seeth*, and *taketh notice* of their erroneous *Sermons*, of their corrupt *Doctrines* and seducing Books. There are indeed those, who would make *heresie*, almost *innocency*, and that it is more to be pitied then punished, but the Apostle, *Gal.*5. reckons heresies among gross sins, such as exclude from the *Kingdom of heaven*; and how severe *Gods anger* is to those who do erre, though in less matters, and although they keep the foundation, appeareth in that notable place, 1 *Cor.* 3.12,13,14,15.

It is a difficult place, and those that would build Purgatory out of it, they are the Architects of that *hay* and *stubble* the text speaks of. Not to join with that exposition of some, who by *hay* and *stubble*, do understand evil works; nor with *Beza*, who denieth it to be meant of false doctrine, but only of the manner of preaching: He makes the building of *gold* and *silver*, &c. to be the *pure* and *sincere doctrine of Christ*; the *hay* and *stubble* to be the *vain affecting of eloquence and words*; but I rather go along with those that interpret the place of false doctrines, but not such as do overthrow the foundation; only they build superfluous & unsound doctrine upon the true foundation, which is as uncomely, as if you should see a royall palace, which hath gold for the foundation, and precious stones for the wals, yet have the covering of straw and stubble; what deformity would this be? yet so it is with the best preachers that are, who yet adde some errors to the sound Doctrine they deliver. Now for the opening of the place, it is wholly Allegorical; The preachers of *Gods* word are builders, and they are to raise up a stately palace; the materials are compared to *gold* and *silver*, to *precious stones*.

The place is an alluſion to *Iſa.*54.12. *I will make thy Windows of Agats, and thy gates of Carbuncles, and all thy borders of pleaſant ſtones*; it is a deſcription of the precious Graces and Doctrines which the Miniſters of God are cloathed with; and this ſheweth with what eſteem and high price all the truths of Chriſt ought to be received by you. The Ark, *Ex.*25.3,4,5,6. was to be made of gold, ſilver, and other precious materials; this is the nature of *true Doctrine*. Now *falſe Doctrine*, though it be not in *fundamentals*, but in *meer acceſſories*, is called *hay* and *ſtubble*, and he that preacheth theſe ſhall come to a ſevere trial. *Every mans work*, ſaith the Text, *ſhall be made manifeſt*; where you ſee the ſpreading of falſe Doctrine, is called the work of a man, as in the ſecond Epiſt. of *John*, its called *evil deeds*; and this evil work hath a two-fold effect; Firſt, it makes the owner to *ſuffer loſſe*, that is, all that labour and pains he hath taken ſhall bring him no profit, whereas if he had imployed himſelf in the truth, his reward would have been great. The *lucrum ceſſans* is as great a loſſe, as the *damnum emergens*. Oh! what a fearfull thing will it be for falſe teachers, who have made it their whole buſineſs to ſpread new opinions, to loſe all their labour! The other effect is, that *though he be ſaved, yet it ſhall be ſo as by fires* that is, he ſhall be in extream danger, and he ſhall have ſad tribulations and miſeries falling upon him; ſee the like phraſe *Jude* 23. *pulling them out of the fire*. That which thou comforteſt thy ſelf with, and glorieſt in, as if it were perſecution, it may be is nothing but part of the fire in the Text, which is to afflict thee, that thy droſſe may be purged out: let therefore all falſe teachers (though belonging to God) expect a fire of burning, great afflictions and tribulations. And if Antinomians have trouble for their Doctrine, they are bound to believe God chaſtiſeth them for this very opinion, *that he doth not chaſtiſe for ſin*. I have bin the longer on this place, becauſe of the multitude of *hay* and *ſtubble* that is built every where. God will have his day, when a fire ſhall riſe to conſume it all, and the *true Doctrine* will only continue. The Apoſtle ſpeaks as terribly afterwards, *v.*17. *If any man defile the temple of God, him ſhall God deſtroy*, where the Apoſtle calleth the *Corinthians*, *The temple of God*: now this is not ſo much true of every ſingle Chriſtian, as when collected together in a Church or body; and

the Spirit dwelling among them, is much more admirable then his presence in the Ark; and he defileth this Temple, who by any *false Doctrine* and *error*, corrupts that society; now the greatness of this sin is seen by the words following, *The Lord will destroy him*, for so φθερεῖ is the same with ἀπολέσει, so that as God destroyed *Athaliah*, and *Beltashazzar* for prophaning the Temple, and the offerings or gifts of the Temple, no lesse punishment (unlesse they repent) shall fall upon those who pervert the Doctrines of Christ.

Manifestation of Gods anger to believers sinning in spiritual and internal things. 1. In matter of consolation.

I come to the second demonstration of *Gods anger to believers When sinning*, and that is in *spiritual* and *internal things*; now they are of two sorts; first, *the consolations of the holy Ghost*, with *the light of Gods favour*; secondly, *the flourishing and sprouting of the graces of sanctification*; In both these you shall finde the godly man after sin much withered. What anger in the first sense, after sin, the godly may feel, *David* will abundantly tell you, *Psal.* 51. he cals it *the breaking of his bones*; you know how terrible and grievous that is, and in the godly this must be the more terrible, because they are of a more tender apprehension: As they say, Christs bodily pain was more then other mens could be, because of the excellent temper and tender constitution of his body; so it is with the godly, every expression of Gods anger, fals like a drop of scalding lead into a mans eye; the conscience of the believer, when once awakened, feels every frown of God like an hell. Thus after the committing of grosse sin, God hides his face, and then for the while, they are like so many *Cains* and *Judas's*, crying out, *Their sin is greater then they can bear*; and truly this *Worm would never die*, this *fire would never be quenched* in them, did not God again take them into favor; there is no difference between a man damned in hell, and a godly man troubled in conscience, but the adjunct of time, one is perpetual, and the other is not. Now our Divines say, That eternity is not essential to the punishment of hell (for Christ suffered the torments of hell for us, which yet were not in time eternal) but accidental, because those in hell are not able to satisfie Gods justice, therefore they must continue there till they have paid the last farthing, which because they cannot do to all eternity, therefore they are tormented for ever. Look upon *David* again in

Psal.

*Pſal.*32.3,4. How it fared with him, becauſe of his ſins; *My bones waxed old, through my roaring all the day long, my moiſture is turned into the drought of Summer*; Did *David* ſpeak theſe things hyperbolically and rhetorically only? Did he not finde ſuch anguiſh, and conſumption in his ſoul, that he thought no words could expreſs it? and all this he ſaith, was becauſe of ſin; O then believe this and tremble, leſt ſuch a whale of ſorrow and grief ſhould ſwallow thee up, as did *David*. Thus it was alſo with the inceſtuous perſon, the devil was ready to *ſwallow him up*; he was delivered to him to be tormented by him; and can all this be done, yet God *take no notice of ſin?* As the godly in this life time, may have that joy in the Goſpel, which *paſſeth all underſtanding*, and more then the heart can perceive; ſo they may have for ſin ſuch trouble, and ſpiritual deſertions, that ſhall make every thing, their chamber, the field, a very hell to them; and *David* in many *Pſalms* manifeſteth ſuch deſolation upon his ſoul; eſpecially this is ſeen in lapſes, when perſecutions do abound, and men through fear have denied that truth, which in their conſciences they were aſſured of. We may read in Eccleſiaſtical Hiſtories of the grievous wounds and gaſhes, Gods people through frailty have made upon their own ſouls. And as it is thus in *matter of conſolation*, ſo in the particular of *ſanctification*, how may you obſerve ſome, who have been planted by Gods grace like a Paradiſe, through their negligence and corruptions become like a parched wilderneſs? was not *David* in his fall, till recovered, like a tree in winter? though the moiſture of grace was within, yet nothing did outwardly appear; Was he not like *Samſon* when his hair was cut off, not able to break the cords of ſin he was tied in? ſome have thought a godly man can no more fall from the degrees of grace, then the eſſence & ſtate of grace; but if ſin increaſe and grow, certainly grace muſt decreaſe, for whether ſin expel grace meritoriouſly only, or formally, ſtill the introduction of the one muſt be the expulſion of the other. Thus *Rev.*2. the Church is reproved *for abating in her firſt love*; and the people of God complain, *Why haſt thou hardened our hearts from thy fear?* Iſa.63.17. not that God doth infuſe hardneſs, but only he denieth mollifying grace. And certainly a gracious tender heart, muſt fear a deliverance up to hardneſſe more then up to

a. In ſanctification.

Satan, *Illud eſt cor durum, quod non trepidat ad nomen cordis duri*, ſaid *Bernard*, That is an hard heart, which doth not tremble at the name of an hard heart. A godly man therefore may ſo provoke God, that he be left in a ſenſleſſe, ſtupid way, acting ſin without tender remorſe, and ſecurely lying down therein.

The manifeſtation of Gods anger Eternal.

Laſtly, *The anger of God eternal cannot indeed be in the event upon him, but yet it doth conditionally oblige him till he doth repent*, ſo that you may ſuppoſe a Believer to be damned, if you ſuppoſe him not to repent. A conditional Propoſition, *Nihil ponit in eſſe*, but it doth *in poſſe*, and therefore the Scripture makes ſuch hypothetical Propoſitions, wherein a poſſibility of Apoſtacy is ſuppoſed in the godly, if left to themſelves; as in that famous place, *Ezek.* 18.14. *When the righteous man turneth away from his righteouſneſſe, and committeth iniquity, all his righteouſneſſe ſhall not be mentioned, in his ſins he ſhall die.* This place is not (as ſome do) to be underſtood of a righteous man in *appearance* only, for its oppoſed to a wicked man in *reality*; and it is ſuch a righteouſneſſe, that if continued in, he ſhould have lived eternally. Neither may we ſtretch it to an apoſtacy from the ſtate of Juſtification, as others do; but it is to be underſtood as comminatory, by way of threatning and ſuppoſition: for it is true, that if a godly man ſhould forſake his righteouſneſſe, it would not be remembred to him; and therefore if you ſuppoſe a juſtified perſon not to repent of his grievous ſins committed, you may alſo ſuppoſe him to die in the diſpleaſure and *eternal wrath of God*: but this is more exactly to be conſidered of, when we handle that Queſtion, *Whether Remiſſion of ſin obtained, may be fruſtrated and made void by new ſubſequent actual ſins?*

Lecture XI.

Heb. 4. 13.

Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do.

Although this Text in the general sense of it, will not fully prove *Gods eye of anger against sin in justified persons*; yet because a more special scrutiny and search into the words, will make much against the Antinomian Error, and also because the Answers which are given to this Text, and the like, do contain grosse falshoods, so that in the refuting of them, all things in this controversie will be clearly discovered, as also because that principal and noble Question, How far Gods taking notice of sin, to chastise and punish it, is subject to the meer liberty of his will, will in some measure be discussed, I shall therefore insist upon this Text. Not that the Orthodox make it their shield of *Achilles*, as the Antinomian slandereth, *Honey-comb*, p. 73. But because the vanity of that distinction, which they make between Gods *seeing* and his *knowing*, may be brought out from behinde the stuff, where like *Saul* it had hid it self.

And first, for the Text absolutely in it self, The words are part of that *excellent commendation*, which is given to *Gods Word*. The purity and power of Religion is kept up by acknowledging the fulnes and perfection of the Scripture. Both Papists and Illuminatists agree in this dangerous Error, that they look for, and expect a Doctrinal teaching immediately by Gods Spirit, above, and besides that of the Word: Hence as the Papists make the Scripture but a sheath to receive any sword, either of gold or iron (words that will bear any sense you put upon them) so do The coherence.

do the Illuminatists, that a godly man is above all books, teachers, writings, and *feels* nothing but *God working and acting in him.* We have therefore the greater cause to set up the *Scriptures* in their *Divine authority and fulnes*, by how much the more others indeavor to diminish it. This noble *encomium* of *Gods word* begineth, *v.* 12. where you have the *subject* of the *commendation*, & the *commendation* it self. The *subject* is called ὁ λόγος τοῦ θεοῦ, *the word of God. Bellarmine* and other Papists, that they might depress the *Authority of the Scriptures*, understand this of *Christ*, who is often called the *Word.* Their reasons are partly because Christ is in other places called so, as *Joh.* 1. 1. *& alibi*, and partly because this *Word* is spoken of as a *person*, and therefore *all things* are said to be *open and naked to his sight.* But these are not Cogent; for although in other places *Christ* is called the *word*, yet the contex doth there clearly evince it, whereas here the contrary will appear: for having before exhorted them *to receive the Gospel*, and to *hearken to the voice*, *while it calls to day*, among other Arguments he brings this from the *nature of Gods word*, which is to be understood both of the Law and the Gospel; and its further observed as a peculiar thing to *John* only in his Gospel, and the Epistles, to call *Christ the word of God*; and although the Text speaks of the *word of God* as preached, and not as written, yet because the *word* written and preached, differ not essentially but accidentally in respect of the manner, therefore this Argument holds true of the *Scriptures.* As for the second reason it is ordinary by a *metonymy* to attribute that to the *Scripture* which belongs to *God speaking by the Scripture*, as Gal. 3. 22. *The Scripture hath concluded all under sin*, &c. so the *Scripture* is said *to speak* Ja. 4. 5. So that it is no wonder if here *the Word of God be spoken of, as knowing all things*, because God by this doth discover and manifest every thing. In the next place consider the *commendation* and that is, 1. from the *adjunct qualities*, 2. from the *powerfull effects.* The *adjunct qualities* are (*quick and powerfull*) that is, it is not *dead* or *frustrated*, but puts forth its *power* and *efficacy*, which our words cannot do. It is thought to be an *allusive expression* to the *fire* which was on *the altar of sacrifices*, that was not to go out.

Secondly, Its commended from the *effect*, its *sharper then a two-edged sword*; its an Hebraism to give a mouth to the sword, because

becauſe it doth ſo devour; but becauſe a *two-edged* or *two-mouthed ſword* doth divide more forcibly, therefore is *Gods word* compared to that. Such a ſword they ſay, the Levites in the Old Teſtament did uſe in dividing and opening the ſacrifices, in which Metaphor the Apoſtle continueth afterwards. Now by this compariſon two things are inſinuated,

1. *That God knoweth all ſin, even the moſt hidden.*

2. *This knowledge is not a meer bare knowledge, but ſuch as is of a Judge examining and puniſhing.* For as the ſword doth pierce and hurt, ſo Gods word doth ſee and puniſh, therefore it is ſaid to be κριτὴς, that is, moſt exactly diſcerning and ſeparating gold from droſſe, and judging accordingly: ſo that the Text ſpeaking not barely of an *omniſcient eye of God*, but an *eye diſcerning, judging and puniſhing*, doth in this conſideration pertinently belong to the controverſie. We need not be curious in diſtinguiſhing between the *ſpirit* and the *ſoul* (only the Scripture doth not confound theſe together) nor between the things underſtood by the *marrow* and *joints*, which are tranſlated from the body to the ſoul. This is intended in the general, by the *joints*, he means the *minima*, the *leaſt things*; and by the *marrow*, the *intima*, the *moſt ſecret and inward things*. Having thus deſcribed the *efficacy of Gods word*, he layeth down two Propoſitions in my Text; one negative, the other affirmative. Negative, *There is no creature*, ἀφανὴς *inapparent, but he ſeeth thorow it.* Affirmative, *All things are naked and opened*, opened is more then naked: *Naked*, is that which is *not clothed* or *covered*; *Opened*, is that; *Whoſe inwards are diſcovered* and made conſpicuous. Much is ſaid by Criticks concerning the word τετραχηλισμένα. *Cameron* thinks it tranſlated from wraſtlers, who are ſaid τραχηλίζειν their adverſary, when they ſo take him by the neck, and turn him upſide down, ſo as to object him in every part to the eyes of the beholders: ſome ſay, the Metaphor may be taken from thoſe, who being before the Judge, hold down their neck and face to the ground, as not daring to behold his face: but that which is moſt received, and which is moſt conſonant to the context, is of thoſe who take the word from thoſe who begin at the neck, and divide the ſacrifice in the middle, ſo that all the inwards do appear. Thus you ſee how emphatical and full the Scripture is in deſcribing of Gods

The Text opened.

omniſcient

omniscient eye of any sin wheresover it is, and that not by a meer *bare cognition*, but of *judging*; so that the Observation is,

Observ. *That seeing there is sin in justified persons, Gods eye must needs see it, and judge it.*

Antinomians answer by distinguishing.

To this it is answered very confidently by a distinction never heard of before, That God indeed *knoweth* the sins of believers, but he doth not *see* them, *Hon. Comb p.67,68,69,70.* and this distinction they plead so boldly for, that (they say) although all men, Devils and Angels, would gain-say it, yet it must stand for the opening of this silly distinction, they expresse themselves thus; That although to *see* and *know* be all one in the pure uncompounded *nature of God*, yet they are not so to *us*; even as justice and mercy are all one in God, but not to us, yea contrary;

And reasons thereof.

1. and the Author giveth two strong reasons (as he cals them) to prove this, first, *The Scripture* (saith he) *distinguisheth them*, now he argueth, that as it is a sin to distinguish where the Scripture doth not (and thereupon he instanceth in the distinction of the *guilt of sin*, and the *nature of sin*, making it a new distinction, and suspecting it for a corrupter of the Gospel, as if Christ had taken away the *guilt* of our *sins*, and not the *sins themselves*) so where the Scripture doth distinguish, there it is a sin for us not to distinguish. Now concerning the former, that there is in the Scripture a distinction betweeen *the guilt of sin*, and *sin it self*, is in due time to be proved.

Let us consider how he proveth this distinction of *Gods seeing* and *knowing*. The place he brings is *Psal.94 9,10. He that formed the eye, shall not he see? he that teacheth man knowledge, shall not he know?* Here (saith he) they are distinctly set down, and the Scripture useth this continual practice, saying no where, *That God doth not know the sins of justified persons*, but in many places, *That he seeth no sin in them.* His second reason is, because among men and Angels, yea in God himself there is a reason (to our capacities) of this difference; for to *know a thing*, is, *to understand the nature of it*, though *the thing it self be abolished* and hath *no existence*; but to *see a thing*, is *to have a real existence of it before the eye.* As for instance, God (saith he) knoweth the flood that drowned the whole world, but he doth not see it having an existence now; so God knoweth the leprosie of *Naaman*, but

per-

perfectly then *Naaman* did himself, yet he doth not see it upon *Naaman*; and thus God *knoweth* the *sins* of the *wicked*, and of his *justified children* more perfectly then they themselves do, and herein is no difference between them; but here is the difference, that God *seeth sin in the one, and not in the other*, because abolished by Christ.

Thus you have a heap of falshoods and non-sense together, as if the Author had no knowing or seeing, while he speaks of these things.

To let you understand the truth in these particulars; howsoever it would be very profitable in this place, to give you the Scripture Doctrine, about the *eye* or *seeing of God*; as also the different use of it in Scripture; namely, that sometimes its taken for a *meer naked apprehension* of a thing; sometimes for the actions or *effects that do flow from Gods seeing*, and then it is used either in a *good sense* for the *eye of his care, protection* and *approbation*, or in a *bad sense*, and that two waies, either for an *eye of condemnation*, in which sense *God doth not see the sins of Beleevers*, or of *displeasure* and *anger*, in which sense its expressly said, *the sinfull actions of godly men are evil in Gods eyes*: However (I say) it would be very profitable to speak of this here, yet I shall put it off. I shall therefore examine what truth is in this distinction, which they so applaud, and that shall be by several Propositions.

The truth of the Antinomian distinction examined by several Propositions.

First, *That seeing is attributed to God only metaphorically*, God hath no bodily eies. It is well observed by a Father, that the meaner and more debased the things are to which God is compared, there is the least danger, because every common apprehension will judge it not to be truly and formally so in God. And thus it is of *eyes*, and when to *see* is attributed to God, it is the same thing with to *know*, so that to make a difference between these two is grosse ignorance.

1. Seeing attributed to God only metaphorically.

Secondly, *Knowledge* is attributed likewise to *God*, but in a far different sense from what it is in us, and therefore differs from our knowledge many waies: 1. *His knowledge is his substance*: Hence *Synesius* said, God to be νοῦς ὅλος, by his understanding. 2. *Its not caused from objects*; *Gregory* expressed it well, *Ipse mundus nobis non notus esse posset nisi esset, deo autem nisi notus*

2. Gods knowledge and ours differs.

esset, esse non posset. 3. *It's simple and one.* There is properly no memory of things past, no prescience of things to come, but all things are present to him: As if there were a body that were all eies, that needed not to turn it self backward and forward, to see things; or as a man standing upon an high Tower doth with one cast of his eye behold Passengers at the bottom of the Tower, which go successively one after another; Thus *Deus est totus lux, & totus oculus*, God is altogether light, and wholly an eye. 4. *Knowledge in us*, is properly taken for *to know a thing by its causes*, but it is not so in God. This rightly understood will overthrow that distinction of *knowing* and *seeing*.

3. The alledged text, *Psal* 94 no ground for their distinction.

Thirdly, *That text*, Psal. 94. *doth no waies suppose such a distinction*; for the Psalmist doth there intend, what soever *perfection* is either in *bodily seeing*, or *mentall knowing*, it is *eminently* and more *transcendently* in God; neither doth he limit *seeing* to the *sins of wicked men*, and *knowing* only to the *sins of the godly*; yea, the text maketh thus against the Antinomian, *if a believer himself and others see sin in him, shall not God much more!* Indeed in the *creatures*, there is a distinction between *seeing* and *knowing* in some respects, for *knowing* may be of a thing in the *abstract*, but *seeing* doth denote the *intuitive present apprehension*, so that *knowing* hath a *perfection* which *seeing* hath not, and *seeing* which *knowing* hath not; but in God all his *knowledge* is *intuitive*, and all things are *present* to him, because of his eternity and omnipresence, so the Schools determine, and rightly, upon that Text, 2 *Pet.* 3. afterwards to be explained, and the reason is, because *intuitive knowledge*, or the apprehension of a thing present, is the most noble knowledge, not that the things themselves do coexist, or are present to one another, but unto God in Eternity; for as Gods immensity is in respect of his essence, so his eternity is in regard of time: so that although the things themselves vary, yet Gods knowledge doth not; as an Artificer, who hath the Idea, or form of an house in his minde, before he makes it, when it is made, and after it is destroyed: he hath still the same form in his minde, though the house be altered.

4. The Scripture useth no [illegible]nce.

Fourthly, *Neither doth the Scripture customarily use such difference*; yea, to *know*, when *attributed to God*, is used [illegible]

times for a *knowledge of approbation*, and then we cannot ſay, *God knoweth the ſins of Believers*; but we may as well ſay, God *knoweth* no ſin in them (that is) to condemn them for it, as well as he *ſeeth* none in them, ſo *Hab.* 1. God is ſaid to be of *purer eyes then to behold iniquity*, that is, with *approbation*, and ſo in this ſenſe, we may ſay, *God ſeeth no ſin, no not in wicked men*: Beſides it is very falſe, that the Scripture doth no where ſay, *that he ſeeth ſin in Believers*; for it is expreſly ſaid of *Davids numbring the people*, and of his *murder*, that it was *evil in Gods eyes*, and he confeſſes that he had *done that evil in Gods ſight*. But of this more hereafter.

So then whereſoever the Scripture ſaith, God *ſeeth no ſin*, there we may alſo as truly ſay, God *knoweth none*; and where it is ſaid, he doth *ſee*, there we may ſay he doth *know* alſo.

Fifthly, *There is in reaſon no diſtinction to be made to our capacities between Gods knowing and ſeeing*, for in thoſe inſtances the Author giveth, we may ſay God *knoweth* in that reſpect as he *ſeeth*, and he doth *not ſee* in that reſpect he doth *not know*; As for example, God doth not *ſee* the floud now to be, no more can we ſay, he *knoweth* it now to be, for that is falſe; God doth not *ſee* the Leproſie upon *Naaman*, no more doth he *know* it to be on him: So God *knoweth* his people in Chriſt, as well as *ſeeth* them in Chriſt, and therefore if by Chriſt *he ſeeth no ſin in them*, he muſt likewiſe *know none in them*. Now this error is grounded upon a dangerous conceit, as if Gods *ſeeing* were limited to *things exiſtent*, and his *knowledge* to *things paſt* or *future*, ſo that it's inexcuſable ignorance, to ſay with this Author, that God *knew* the Sun and Moon before he made them, but he did not *ſee* them. He did not indeed *ſee* them to be before they were, no more did he *know* them to be before they were, but when they were made, his *ſeeing* and *knowing* of them were all one.

5. There is no diſtinction to our capacities between Gods knowing and ſeeing.

Sixtly, If Gods *ſeeing were to be explained oppoſitely to his knowing, then nothing that had a preſent being were known by God.* But doth not the Scripture give to God the *knowledge of all things*? and though the things be diverſified by time paſt, preſent, and to come, yet to God they are not ſo; Conſider that eminent place, 2 *Pet.* 3. 8. *A thouſand years with God, are but as one day.* The Apoſtle alledgeth this place out of *Pſal.* 90. *ver.* 4.

6 Gods ſeeing and knowing, not oppoſite.

with a little variation. The Psalmist saith, *as yesterday when it is past:* The Apostle *as one day.* The Psalmist saith, *in thy eyes O Lord:* The Apostle *with the Lord.* The Psalmists expression *in the eyes of the Lord,* are very pregnant to our purpose. Here is a description of eternity, proving that *God seeth all things with one intuitive cast of his eye,* and that although to us things are present, past and to come, yet to God all things are present, and although we are not able to reach this with our understanding, no more then a pigmie the Pyramides, yet we must rest more upon this Scripture assertion, then our own understanding. *Quicquid de Deo dici* (we may add *cogitari*) *potest, eo ipso est indignum quia dici (cogitari) potest:* and again *digne Deum æstimamus, dum inæstimabilem dicimus.* The Schoolmen dispute, whether those things which God did *once know,* he *still knoweth,* as for example, God once knew that Christ *was to die,* but now it is not true, that *he is to die;* and their resolution is, that we cannot properly say, God *begins to know* what he did, or *ceaseth to know* what he did, but rather that the thing it self *beginneth to be known,* or *ceaseth to be known,* so that the change is not in respect of *Gods knowing,* but the *thing known,* as when I see the Sun, and afterwards it is hid in the cloud, the change is not in my eye, but in the Sun; Hence they also resolve, that God *knoweth all things simul together,* that his *knowledge* is *invariable,* that it admitteth not of *increase* or *decrease,* that all things are *present* to him, and that as the Sun is alwaies *in actu lucendi,* so God *in actu intelligendi:* So that this very Text doth briefly overthrow all that which the Antinomian in so many pages sweateth to prove, and that the consideration of Gods eternal *knowledge* in this manner is of profitable use, appeareth by that, when the Apostle saith, *Be not ignorant of this one thing.*

7. Gods seeing not limited to things present.

Seventhly, If Gods *seeing of things were limited in our capacity only to things present, then all the by-past sins of ungodly men, though unrepented of, yet God doth not see them, because they have no present being,* and so God shall not only, *not see sins* in the *godly,* but likewise not in the *ungodly:* All the past sins of *Judas* and *Cain* God did *not see* at the day of their death, for they were past *away.* Here will be much comfort to unbelievers, as well as Believers.

Fifth

Eightly, If therefore God doth *not ſee a thing* becauſe it is *paſt*, what need the Antinomian run to *Chriſts merits taking away ſin out of Gods ſight*, for this would follow by natural conſequence, becauſe the *object is taken away?* Take their own inſtances, God doth not now ſee the Floud that drowned the world; The Leproſie upon *Naaman*; The Iſraelites wound that is healed; why ſo? doth there need the bloud of Chriſt to remove theſe? No, it followeth naturally, becauſe the objects are removed and taken away; and ſo it would be here. 8 Gods not ſeeing ſins paſt excludes Chriſts merits.

Ninthly, *All theſe inſtances for Gods not ſeeing, yet knowing, are contrary to the doctrine they hold.* God doth *not ſee* the Floud that drowned the world, he *ſeeth not Naamans* Leproſie, why ſo? becauſe theſe things have *no being*; but here is their grand abſurdity, that they hold *ſin hath ſtill an objective exiſtency in us to Gods underſtanding, and yet he doth not ſee it.* They ſhould have inſtanced in ſome thing that hath a *being*, and yet for all that, God *not ſee it.* If *Naamans* Leproſie had continued on him ſtill, and yet God *not ſee it*, then it had been to the purpoſe; for they grant that we have *truly ſin in us*, and we are to judge ſo; yet though it hath *ſuch a being in us*, God doth *not ſee it.* 9 Antinomian inſtances contrary to their doctrine.

Tenthly, What an empty Cobweb is this diſtinction, even for that very purpoſe they bring it? Oh ſay they, *if God ſee ſin, he is of ſo pure a nature, that he cannot be but horribly and infinitely diſpleaſed with us*: *Thoſe* (ſay they) *that hold God ſeeth ſin in Believers, conſider not how loathſom even the leaſt ſin is in his eyes.* But will this comfort my conſcience, if they ſay at the ſame time, though God *doth not ſee it*, yet he *knoweth it?* Alas, God is of that pure nature, that if he *knoweth* but the *leaſt ſin* by me, he cannot but be infinitely diſpleaſed at it. So that you ſee this diſtinction will no waies eaſe a Believer in point of the trouble of his conſcience. And thus have I laboured to break the heart of this falſe and ignorant diſtinction. 10. The vainneſſe of this diſtinction.

LECTURE X.

HEBREWS 4. 13.

All things are naked and opened to him, &c.

2. Antinomians second answer.

THe second answer made by the Antinomians to this Argument from Gods *omniſciency*, is this, For when we ſay, how weak and abſurd is it, to hold, *God doth not ſee that which is ſin*. They anſwer (*Honey-Comb* pag. 61.) *Here we oppoſe the ſight of God againſt his will, for he ſeeth all things, ſaving that which he undertakes to aboliſh out of his own ſight, that he may not ſee it: ſo that by his myſticall cloathing of us with his ſons righteouſneſs he hath aboliſhed it out of his own ſight, though not out of ours.* Now we told you that this anſwer is not univerſally to be ſlighted, for our Divines, *Pareus* and others (as I mentioned before) (maintaining that *remiſſion of ſin*, though it be the *utter abolition of the guilt*, yet not the *full eradication and abolition of the filth*, that it ſtill continueth in us) make this objection to themſelves. *Nothing is hid or covered from Gods eyes, if therefore ſin be there, God cannot but ſee it.* To this they anſwer, *God ſeeth all, but what he will not ſee*, and that is a known ſaying of *Auſtine*, *Noluit advertere, noluit animadvertere, noluit agnoſcere, multa ignorare*, God will not take notice of the ſins of juſtified perſons, he will not puniſh them, he had rather forgive them. It ſeems then by this, *that God will not ſee ſin in Believers to condemnation, but yet he will to caſtigation*; but if Chriſt hath *fully ſatisfied Gods Wrath*, and it be a *meer arbitrary* thing in God, whether he will *chaſtiſe* or no, why then ſhould not Gods *anger* and his *chaſtiſements* be removed from the godly by Chriſts death as well as his *juſtice* and *puniſhments*? It's therefore worthy the inquiry, how

or Gods taking notice of ſin ſo as to chaſtiſe or puniſh it, is ſubject to the meer liberty of his will: And in anſwering of this, I will not ange as far as this queſtion will carry me, for the totall diſcuſ-on of it in its large extent will be when we ſpeak of the meri-orious cauſe of juſtification againſt Socinians. To ſpeak there-ore in a more reſtricted way of this matter: Conſider theſe Pro-oſitions, ſome whereof are ground-works and foundations, the ther more immediatly reaching to our ſcope in hand.

Propoſitions ſhewing how far Gods making notice of ſin, ſo as to puniſh it, is ſubject to the meer liberty of his will.

First, *There is in God a liberty and free-will, whereby he doth whatſoever he pleaſeth*, ſo that as the Pſalmiſt ſaith, *He that made he eye to ſee, ſhall not he ſee? He that maketh man to know, ſhall ot he know?* and thus he that gave man and Angels this perfe-ion of freedom, ſhall not he much more be free? Therefore oſe titles of ἀυτεξούσιος and ἀυτοκεάτορες, which the Greek Fathers metimes give to the will of man, are too proud and lofty, and o more properly belong to God. Indeed ſo far as *freedom* is con-ived in *creatures* to have ſome *potential* ἀδιαφορίαν indifferency, τὸν ἐν ἀμφοτέροις *ſuſpendedneſs to be determined by ſome other*, far we are not to conceive it in God; for this *mutability* or otentiall *indetermination*, is an *imperfection*; and ſo that ſame *poteſtas peccandi*, power to ſin, which ſome make *neceſſary to liber-*, and which they call a *perfection*, though they grant the *action ſin it ſelf* to be an *imperfection* (though this ſhould be granted, hich muſt not) yet neither could this be found in *Gods liberty*, d no marvell, ſeeing that it is not in the *liberty* of Chriſts *huane will*, for though Chriſts obedience was truly and properly , being under a command of God, yet not only as he was God, t as he was man, he was ἀπεὶρατος & ἀναμάρτητος *impeccable, free from the temptation of ſin.* Therefore its deteſtable blaſ-emy of *Durand* and other Schoolmen, ſaying, *Chriſt might ve ſinned, lib.* 3. *Sentent. diſt.* 12. *qua.* 2. as alſo of the Remon-rants who ſay, *Chriſt after he had taken this Office of a mediator , might have forſaken it, and given it over*, but of this more its proper place; God therefore is a *free agent*, Pſal. 135. 6. *hath done whatſoever he pleaſed in heaven and earth*, ſo that he e not the world as the fire burneth, or the Bees make their ney-Combs, by a *naturall neceſſity*, but according to the *ſel of his will*; hence it is that all his ſpiritual mercies become

1. There is in God a liberty whereby he doth whatſoever he pleaſeth.

com-

commended unto us, under the title of grace. There was no naturall or morall neceſſity, obliging God to elect us, to give his Son for us, or to ſave us, and indeed it could not be liberality, if it were not *a libero*, from one that is free.

2. How freedom may be extended to God.

Propoſ. 2. *According to the different deſcriptions of liberty and freedom; ſo it may be extended larger or narrower unto the actions of God.* Thoſe who make *liberty conſiſtent with a neceſſity of immutability*, and do not think *indifferency neceſſary*, but only *knowledge*, and *judgement going before*, they extend it even to the *goodneſſe* and *holineſſe* of God; ſo they ſay, God is *liberè bonus*, *freely good*, and doth *freely love* himſelf, ſo they make the confirmed Angels and Saints, *freely to love God*, though *neceſſarily*, thus we ſin *freely*, though *neceſſarily*: But others, who make a *power to do*, or *not do*, *neceſſary to liberty*, think it a kinde of blaſphemy to ſay, God doth *freely will that which is good*: hence they make *liberty* not an *attribute of his nature*, as *holineſſe*, *omnipotency*, &c. are, but an *affection of his will only*, and they think that *neceſſarium* and *contingens*, under which *liberty* is comprehended, are *differences of* ens *in its full latitude*, as *finitum* and *infinitum*; therefore as the ſame thing cannot be *finite* and *infinite*, ſo neither *neceſſary* and *free*, but this is to put the definition of liberty into too ſtrait fetters, as in time may be ſhewn. I join with thoſe, that think *immutability* and *liberty* may be in the *ſame act*, and that God doth *freely*, though *unchangeably love himſelf*; but that *freedom of his actions to the creatures*, is *with a power to do otherwiſe if he pleaſeth.*

There is alſo another kinde of *liberty* mentioned by the learned, which is *oppoſed to ſervitude*, and is the ſame with *ſui juris*; now God in all things is this way *free*: He hath no law impoſed upon himſelf by any other, but only what he preſcribeth himſelf, that doth he work by; therefore when we ſay, its juſt with God to damn an impenitent ſinner, this juſtice ariſeth not from any *obligation put upon him by another, but what he hath eternally preſcribed himſelf.*

3. We cannot properly ſay God ſeeth all things becauſe he will ſee

Propoſ. 3. *Gods omniſciency, or his bare ſeeing and taking notice of ſin, when it is, is not ſubject to his liberty. He cannot but ſee whatſoever is, and alſo poſſible to be*, ſo that we cannot ſay properly *God ſeeth all things becauſe he will ſee them*; for then

attribute founded in the nature of God; but if we take knowledge or seeing for the effects accompanying them, as the Scripture for the most part doth, because *God* is not an idle spectator of things, but upon his *seeing*, there is either care and protection, or anger and punishment, then in this sense, all these effects are subject in some sense to the liberty and free-will of God. God cannot but see the adultery of *David*, but whether he will so see it, as to punish *David* for it in his own person, or in Christ; or whether he will chastise him at this time, or in this manner; that is meerly at the good pleasure of God. Whether indeed he is free to punish at all, or chastise at all, you will hear in the other Propositions; thus much we may conclude, That God cannot abolish sin so out of his sight, so that with his eyes of omnisciency he should not behold it, when it is there.

Propos. 4. *In respect of Gods liberty and freedom, there is great difference between the attributes of God, as also the exercises and actions of them.* There are some properties that require no object for their exercise, but they make it; thus the omnipotency of God, doth not finde, but make its object. Again there are others, which though they require an object, yet not any condition, or circumstance in it; so the wisdom of God, can and doth order every object, let it be what it will be, to a glorious end. It ordered an harmonious world out of a Chaos, he made all things, *qua omnipotens*, as omnipotent, and ordered them all: *qua sapiens*, as a wise God. But then there are other attributes, which though essential to him, yet cannot be exercised, but where the objects are so and so conditionated; as that mercy of God, whereby he doth forgive sins, requireth an object penitent and believing: so that Justice of God, whereby it is punitive and vindicative of sin, requireth an object, that is a sinner and impenitent. Now in the actions about the objects of the former sort, God is every way free, he might have created the world, or not have created it; but in the actions of the latter sort, though he be also free, yet not so as to use Justice, or not Justice, when there is an object with its due condition. As now it was free to God, whether he would make man or no, it was free for him, whether he would permit man to fall or no, but when fallen, not free whether he would be just or no; Thus God is free, whether

4. Great difference in respect of Gods freedom between the attributes of God, and the actions of them.

that he will procure, or *prepare an object of justice*; but then when he hath so *prepared an object*, then he is not *loosned* from the *obligation of Justice*. *To procure an object of Justice* ariseth from the *Soveraignty* and *meer freedom of God*: Hence *Gods permission of sin*, or *reprobation negative*, which is the passing by of some, are *not acts of Justice properly so called*; but *condemnation for sin* is truly and *properly Justice*. The former arise from Gods supream dominion and freedom. When an *Object of Justice is*, there is an *obligation to execute the same* upon it, but not when an *object of mercy is*, because its necessary to *mercy*, that it should be *indebita*, but to justice, *debita*.

I do not here intend to meddle with that Question, Whether God absolutely might not have let sin go unpunished, and yet forgive it, as we see men can: (This is disputed even among the Orthodox; some are for the Negative, as *Piscator*, *Lubertus*, &c. Others for the Affirmative, as *Davenant*, *Twist*, &c. but the proper place for this will be, when we speak of Christs satisfaction) nor yet with that other of the Schoolmen, Whether God may absolutely accept of a sinner to pardon, and eternal life, though he do not regenerate, or sanctifie him; these are to be handled in their proper place. You see by this delivered, how far the *actions of Gods Justice* may be said to be *free*, or *not free*.

5. God cannot in justice but punish sinners.

Propos. 5. *Whatsoever may be said in an absolute sense about Gods Justice, yet since that threatning promiseth (In the day thou eatest thereof, thou shalt die the death) God cannot in Justice, but punish sinners.* Though it be in his *freedom* whether he will give thee a *being*, *or no*, yet if thou art an *obstinate sinner*, it is not in his *freedom*, whether he will *damn thee or no*; so that as *God cannot but love* that Image of his holiness where he *seeth it*, so he *cannot but hate* the contrary, whatsoever it is, though that *hatred* shall not alwayes *fall upon the person in whom it is*, because *removed by Christ*.

It is *Camerons* opinion, That the word *Justitia*, *Righteousness*, when *attributed to God*, doth alwayes signifie *Goodnesse*, *Salvation*, *Redemption*, but never in the Scripture (saith he) doth it denote an *affection* in God, whereby he *avengeth himself upon sinners*; but that the words *Ira* and *Judicium*, *Anger*,

and *Judgement* expresse this; But though the word signifie so sometimes, yet in some places it must needs mean this disposition in God, *Psal.*9.5. 1 *Tim.*4.8. 2 *Thess.*1.6. so that in some sense, we may with several Orthodox men, say, *Justice is essential to God. Sin* is not indeed *Physically contrary to God*, as water is to fire, for if it were so, God would not *suffer it to be*, because he is an *infinite good*; as if there were infinite fire, or light, there could not be any water or darkness; but it is *morally contrary to him*, Hab.1. *Thou art of purer eyes then to behold iniquity*; even *sins* against any *positive command* of God, that are sins only because prohibited, they are thus far against his nature, and not his will only; because it is against his nature, to have his will and commands disobeyed in any thing, he being the supream and most holy Lawgiver. If God did only punish sin because he will, and not because he is essentially just, there could no true cause be given, why Heathens should have terrour in their consciences after sins committed, seeing the Word is not revealed unto them, declaring Gods will: and when the Scripture speaks of God *punishing sins*, it doth not attribute it to Gods *meer will*, because he will do so, but to his *Justice*, Rev.16.5,7. Thus *Exod.*24. God is described by this property, *Not acquitting the guilty*. Now when we say, God *cannot but punish sin with death since the promulgation of the threatning*, that is not so to be understood, as if then only the tie and *obligation of Justice came upon God*, but it was *from eternity*: for as God did *in time reveal this threatning*; so he did *from all eternity will this threatning*; and so therefore *from all eternity* it was *just with God to punish a sinner*, neither could he forgive him *without a satisfaction*. This is diligently to be observed, because men speak sometimes, as if *vindicative Justice* were then only due when the *actual threatning was*; whereas the *executions of God in time*, are, as his *decrees* were from *eternity*; and truly we should not give way to such Disputes, Whether God could have pardoned absolutely, or provided any other way and remedy, when we see God pitching upon this, and the Scripture only revealing this. Hence the Scripture commandeth us to *flie from sin*; not meerly because of *his will onely*, but because he is *holy in his nature*. Lev. 11.44. Josh.24.19. It

is true Gods *hatred* and diſplicency *of ſin* cannot but be, yet the *deſtination of it actually to puniſhment* comes in ſome ſenſe under his *liberty*.

6. It is in Gods freedom to puniſh ſin in the party offending, or in a ſurety.

Prop. 6. *Though God cannot but take notice of ſin, ſo as to puniſh it, yet it is under his freedom, whether he will puniſh it in their own perſons or in a ſurety*; and by this means the wiſdom of God found out an excellent temperament of *Juſtice* and *Mercy*, ſo that the one doth not oppoſe the other; notwithſtanding Gods *juſtice*, yet his *love* and *wiſdom* put him upon that remedy, which neither men or Angels could have excogitated; ſo that God doth not *let ſin go unpuniſhed*, only he provideth a *Ram* to be ſacrificed for *Iſaac*, a *Mediator* to come between his *wrath* and *us*. It is true, reaſon (as we ſee) doth much gainſay this myſtery; but we may ſay, *mulier iſta taceat*, let this woman hold her peace in the Church of God: Though therefore God cannot but execute juſtice upon ſinners, yet his juſtice did admit of a temperament, whereby God doth proceed *to ſee the ſins of his people, to hate them*, but yet *to puniſh them upon Chriſt*.

7. Great difference between Gods juſtice eſſentially *ad intra*, and the effects of it *ad extra*.

7. Prop. *There is a great deal of difference between Juſtice, as it is an eſſential property in God*, ad intra, *and between the effects of it*, ad extra. Theſe *latter* come much under the *liberty* and *freedom of God*; which appeareth in the variety of his judgements upon wicked men, ſome being conſumed one way, and ſome another, ſo that *it is meerly at his pleaſure*, whether he will ſtir up *more* or *leſſe wrath*, Pſ. 2. there is a *little anger* of his ſpoken of: but you may read a remarkable expreſſion, *Pſ.* 78. 38. *He turned away his wrath from them and ſtirred not up all his wrath.* Here you ſee the *anger of God* ſubject to his *free-will*. If the *effects of Gods juſtice* ſhould flow from him as *burning* from *fire*, or *drowning* from *water*, the whole world were not able to endure before him who is *a conſuming fire*. How could it come about, that the wicked do ſo overflow with proſperity in this world, if ſo be that God did *neceſſarily puniſh* and *deſtroy*; which are *effects of his Juſtice*? So that there is a great difference between *Juſtice* taken for an *attribute*, and *Juſtice* for the *effects*; God cannot but be *always juſt the former*, whereas there is a *liberty in the latter*. As in man, the *power of laughing* is an *eſſential property in him*, yet *the act of laughter* ariſeth in ſome meaſure by *the freenes of his will*. Hence it

that *Gods essential Justice doth not receive more or lesse*, but the *effects of his Justice* may be *more or lesse*: If many men be in the same sin, and God doth punish some of them with a remarkable temporal judgement, we may not say, God dealeth *more justly* with these then the other; yet we may say, the *effects of his Justice* are *greater* upon some then others.

8. Propos. *Christ satisfied God as a just Judge, not as a Father provoked*, and by this means, though *punishments* are taken away, yet *afflictions for sin* are not; and this doth directly answer the whole Question, whereas it is demanded, seeing Christ fully reconciled God to us, and thereby all punishments are taken away, why not as well all afflictions? If he hath removed greater, will he think much at the lesse? The answer lieth fully in this, Christ by his bloud and satisfaction undertook that the justice of *God* should never fall upon us to *punish* us, not that he should never be *angry with us as a Father*, to *chastise us*. By this redemption, its *Christs will* that *God* should not as a *just Judge* require *compensation of us*; not, that as a *provoked Father*, he should not *scourge us for our sins when committed*. The reason is clear, because *fatherly anger* is an *effect of love*; but *punishment the fruit of hatred*. And thus now you see, why *God will not see sin to condemnation*, because Christ hath made up that; yet *he will see it in believers* to *angry castigation*, because Christ did not interpose there: it is therefore no derogation to Christs death, no injury to his sufferings, if notwithstanding them, God doth *afflict for sin*, even his own children. 8. Christ satisfied God as a just Judge, not as a Father.

9. Propos. *By reason of this anger of God against sin, even still abiding, those afflictions which come upon believers, are from a conviniency with the justice of God.* Although we cannot say rigidly, *That if God did not chastise believers for their sins, he were unjust*, yet we may say, *his afflicting of them, is beseeming his Justice*, partly, because he hath prescribed this law to himself, 1 Sam. 7, 14. Even as to *wicked men* upon their *obstinate sinning*, to punish them, so upon his *own*, if they *offend*, to *chasten them*; and partly by *afflicting* of his people for their sin, he demonstrates the *hatred* of it unto the world. Although therefore God do not alwayes *chastise* every godly man, but sometimes by their *repentance* these very *chastisements* are either prevented or removed, 9. Afflictions on believers agreeable to Gods Justice.

yet when God doth thus *break out in his anger* against them, this is becoming his *just nature*, and the world thereby seeth how he is *displeased* with it. One of the Articles which *Arminius* relateth, as laid against him, was, that he should hold, *The temporal afflictions of believers, were not chastisements but punishments, properly so called.* To this he answereth, *pa.* 103. *Resp. ad Artic.* 31. *That the calamities inflicted upon David for his sin, in the matter of Uriah, may be called punishments properly*; and that the Text seemeth to be better explained so, and yet withal that there will be no favour to the Popish opinion: for he grants *That Christ satisfied both for eternal and temporal punishment*, but yet *God* when he *takes off the spiritual punishment, may for a while reserve the temporal*, as though Christ hath taken away the *jus*, the *power and right death hath over us*, yet he hath not quite destroyed *actual death*: but all this is a meer itching, to innovate needlesly in Religion; for if Christ have *satisfied for temporal death*, then though it be not removed presently, yet it cannot abide as a *punishment strictly*.

LECTURE XIII.

MATTH. 6. 12.

And forgive us our debts, as we forgive our debters.

THis Text shall be the last (because the noblest) to prove that *God seeth sin in those that are believers*; for if they be bound to pray that God would *forgive them their debts*, therefore they are *involved in debts*, and in deep humility they are to acknowledge this, withall desiring the *cancelling or blotting them out*; so that as the Church anciently used this place against those Pelagian Doctrines, which dreamed of a *perfection in this life*, and immunity from all sin, no lesse doth it throw those novel Assertions, of *being without sin* (though not *inherently*) yet *as to Gods eye* and account. What *Tertullian* said of the Lords-Prayer in general, is most true of

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Petition, *Quantum ſubſtringitur verbis, tantum diffunditur ſenſibus*, it is as comprehenſive in ſenſe, as ſtraightned in words; ſo in this Petition, you have few leaves of words, but much fruit of matter; its like Chriſts *Muſtard-ſeed*, which by a good Interpreters managing, will grow into a tall tree. The material things that belong to remiſſion of ſins, I ſhall incloſe as pertinent to my purpoſe. In the words you have the *Petition it ſelf, Forgive.* Secondly, The *Subject, Us*; Diſciples and believers. He that thinketh himſelf without ſin, that very thought is a ſin in him. Thirdly, The *Object* or *Matter of Petition, Our debts* (that is) as *Luke* 11. expounds it, *ſins.* Fourthly, The *Condition* or *Qualification* of thoſe who are to expect pardon (*As we forgive our Debtors*) which words are not to be underſtood *cauſally* and *meritoriouſly of Juſtification*, nor as if we did hereby teach God *to imitate us*: Therefore thoſe expreſſions of the Ancients, intimating that in other things we imitate God, but here God doth us, are not rigidly juſtifiable. *Caſſianus Collat. 9. cap.* 23. reproveth ſome that would not forgive others, but yet leſt they ſhould lie in their prayer, they would leave this part out of the Petition: But our Saviour maketh this a neceſſary qualification for remiſſion of ſin, whether we expreſſe it or not. Laſtly, There is the Particle of order, *And*; ſo that the very connexion of it to the Petition for *daily bread*, doth teach us; firſt, that our hearts are not to ſtay long in prayer for temporal things, but preſently to return to ſpiritual: As ſome Fowls of the air, ſuddenly catch their prey off from the ground, but dare not abide, leſt they ſhould be inſnared; ſo ought we to do in our affections about heavenly things: many times the Bee is drowned in its own honey. Hence we have but *one Petition* for *earthly things*, and *two for ſpiritual things*, belonging to our ſelves; *this*, and *the Petition following*; In *this* we pray for *remiſſion of ſin*; in the *following* for *ſanctification*; which are the ſum of the new Covenant. Beſides this order doth well teach us, That although we have all bodily neceſſaries, yet if our ſins are not forgiven we cannot take any delight in any worldly advantage whatſoever. I ſhall begin with the *Object* of the *Petition*, which is in the Text *Debts*. *Sins* are ſo called to aggravate the nature of them,

The Text divided.

Obſervables from the connexion.

Why ſins are call'd Debts.

and

and make us more fearfull and cautelous how we run into them. As *Solomon* ſpeaks of Suretiſhip for another, *Deliver thy ſelf like the ſwift Roe*; the ſame is much more to be applied to our ſins, which are debts of a more terrible nature. Now when ſins are called Debts, or ſaid to be forgiven, it is a Metaphor from *pecuniary Debts*, as the *Debtor* was ſaid *liuere* when he did pay his money; and it is generally uſed of any that are obnoxious to puniſhment; ſo the Grecians ſay, ὀφείλειν ἁμάρτιαν, and the Latines, *Pœnas debere*. So the Hebrew word חיב is uſed both for *Debts* and *Guilt*, Dan.1.10. Ezech.18.7. as alſo for *Sin*, Exod.32. and ἔνοχος which is applied to a *Sinner*, Jam.2.20. is alſo frequently uſed of *Puniſhments*, as *Mat.* 5.21,22.

Obſerv. Sins are debts. The Obſervation, *Sins are Debts*. This is excellently deſcribed *Mat.*18.24. where *our ſins againſt God* are not only compared to a *Debt*, but a *debt* of a vaſt ſum, *ten thouſand talents*, which there is no hope for us ever to diſcharge, ſo that the *aggravation* of our ſin lieth in this, *that it is againſt God*; therefore obſerve, that the offence which man doth againſt man, is compared to an *hundred pence* only, but that which we do *againſt God* to *ten thouſand talents*. O that men therefore who account it ſuch a miſery and ſlavery to be in *money-debts*, would bemoan their condition in *ſin-debts*. As *ſins* are *debts*, ſo God is ſaid to have a *debt-book* wherein he writeth all our tranſgreſſions: hence is that phraſe of *blotting them out*, and of *cancelling the hand-writing that was againſt us*. This hand-writing in the Scripture ſhould as much appale and aſtoniſh us, as that on the wall did *Belſhazzar*. So that phraſe λογίζεσθαι, *not to reckon* or *impute*, is taken from *accounts in debts*. But to open the Point,

What in ſin is a debt. 1. Let us conſider, *What in ſin is a Debt*. And

2. *Why ſins are called Debts*.

In *ſin* there is the *obliquity* and *diſſonancy from the Law of God*; and this is *not called a Debt*, for we do not owe this to God, but the contrary, *obedience* and *holineſſe*. In *ſin* there is *guilt* and *obligation unto eternal puniſhment*, and this is properly a *Debt*; but yet in this Petition we muſt not limit it to the latter reſpect only, but include both the deformity and demerit of ſin, that God would forgive both. What it is in ſin

doth denominate a ſinner, will in time be diſcuſſed.

Secondly, Conſider *Why they are called debts*, and that may be in theſe reſpects. Why ſins are called debts.

First, *Becauſe upon our ſin, We owe God his honour, his glory, yea, his very deity again, which as much as lieth in us, We by tranſgreſſions have taken away. Omne peccatum, eſt quaſi deicidium*, ſay the Schools. Every ſinne doth as it were deprive God (as much as lieth in a ſinner) of his Godhead and bleſſedneſſe; ſo that if God were capable of miſery and grief, thy ſins would bring it upon him. Hence are thoſe expreſſions of being *preſſed by our ſins as a cart is under ſheaves*, Amos 2. 13. And the Prophet *Ezekiel* his *tying ſo many daies on one ſide, and then on the other*, to his great pain and trouble, was as ſome think, to repreſent, *how much God was affected with the Iſraelites ſins, and how great his patience was to endure them ſo long*; If then they ſaid to *David, Thou art worth ten thouſand of us*; how much rather may we ſay to God, Thy honour, thy glory, it is worth ten thouſand thouſand of us? it is fitter for us to be damned or annihilated, then the leaſt glimpſe of his glory obſcured. For this is ſuch a *debt in ſin*, as we are never able to make up again. If a mean Peaſant ſhould defame a great King, and reproach him, he were never able to make ſatisfaction in way of Honour to him; how much rather is this true of us, ſeeing there is no proportion between that which is finite and infinite? 1 By ſinning we rob God of his honour, glory, &c.

Secondly, *He is a debtor to Gods Juſtice to ſatisfie that*: and hereby it is, that Chriſt gave himſelf a *price for our ſins*, and *reconciled God to us*: for we were not in that condition, as to ſay with the ſervant in the Parable, *Mat.* 18. *Have patience and I will pay thee all I owe*. They have low and narrow thoughts of ſin, which think any *externall* or *internall humiliation for ſin*, can be *ſatisfactory to Gods Juſtice*. Hence the godly do not (as the Antinomians charge them) put any ſuch *meritorious efficacy* and *cauſality in them*. They attribute not that to their tears, which belongs to *Chriſts blood*; they do not judge their *crucifying ſin* to be equivalent with *Chriſt crucified*; they do not in *practice* that which ſome have done in opinion, ſay, they are the *Meſſias* or *Chriſt*: and certainly if the Pſalmiſt ſay, we cannot ranſome our ſelves from the grave, much leſſe can we from hell. 2 A ſinner is a debtor to Gods juſtice.

Now this *debt of Gods Justice is in every sin*, the *least idle thought or word*: we may say of *every sin pardoned*, here is the *price of blond*, even of *Christs blond*.

3 Sinners not able to satisfie Gods justice, become debtors to everlasting punishment.

Thirdly, *Being not able to satisfie Gods justice*, in the next place, *we by sin become debtors to everlasting punishment in hell*; so that as the *murderer* or *flagitious person* by his crimes becomes a debtor to the *capitall punishments* to be inflicted by a Law, so doth a *sinner* to the *Scripture punishments threatned in the word*, so that *hell* and *damnation* are the proper wages that are due to him. Oh how dear doth every pleasant or profitable sin cost thee? thou owest eternal damning for it. *Chrysostome* in his time complained of some, who would say, Give me that which is sweet, καὶ ἀπόπνιγέτω, and let it choak me: so do all sinners, Give me that sinful profit and pleasure, though I am obliged to eternal wrath thereby. *Ambrose* thought *wicked men were called debtors, because the devil lends them their lusts and sins as so much money, for which he will exact eternal torment as the usury of them.* Whatsoever it be, certainly this notion of *sins being debts* ought much to affect and trouble thee. Thy *sins are worse debts then any thou owest*.

4 All the good we have, we are betrusted with as so many talents.

Fourthly, In *sin* we become *debtors* by this means, *All the good we have, whether natural or supernatural, we are betrusted with as so many talents, and for abusing of these, or not improving of them, we become debtors unto God.* You have a full parable to this purpose, *Mat.* 25. Where you have *every opportunity*, even the least, that God puts into our hands, compared to a *talent*, and that for the greatnesse and preciousnesse of it, and a man may be *accountable unto God*, either *propter damnum emergens*, for the losse that comes to our master therein; or for *lucrum cessans*, the very ceasing of gain. As that servant who hid his talent in a napkin, and returned it safe again, though he was not guilty of any prodigall decoction of it, yet he is called a *wicked* and *unprofitable servant*, Now, because all our *talents are many*, hence our *debts* do arise to an *infinite summe*; none so indebted as those who have *great wealth*, *great parts*, *Sicut crescunt dona, sic crescunt rationes donorum*, The more merries the greater account to be given. This consideration may deeply humble us.

As our sinnes are thus debts, so we have all naturally the

evill properties, and wicked customes of ill debtors.

and we have the evil properties of debtors.

1. *We are very unwilling to be called to any account*; we do not love to hear of the day of judgement; we love not that the Ministers of God should tell us of our bills and hand-writings that are against us. Hence some observe that expression, *Mat.* 18. 24. When the Master began to reckon, it is said, *One was brought that owed ten thousand talents, as if it were by force*; and he was haled to his master. What an amazement and astonishment will that voice from heaven put us into, *Give an account of thy Stewardship*, unlesse Christ be our *surety*, and he undertake to *discharge all*? so that the very word *debts*, may breed in us much *love* to Christ, who was willing to stand *engaged for us*. *Phocian* the *Athenian*, coming to one in publike office, that was very solicitous about giving up his accounts, and (saith he) I am solicitous how I may give no account at all. Thus if it were possible, would every man be studious how he may decline that day of accounts: how gladly would he have the grave to detain him there alwaies?

1 We are unwilling to be called to an account.

2. *To be full of shame and fear*: Thus are men *in debt*, desirous to lie *latitant*, and not to be seen, *Grave vocabulum, debitorum*, said *Ambrose*, The name of debts is very dreadfull and terrible. Hence *Ambrose* speaketh of some, who for the shame and distresse thereof, have made away themselves, fearing more *opprobrium vitæ*, then *mortis periculum*, the reproach of life, then the punishment of death. *Suidas* speaks of a Proverb *in lit. A.* Ἅπαξ ἐρυθριῶν δὶς χλωριῶν, Once red with blushing at the time of borrowing, and afterwards ten times pale for fear of paying, *Canis latrat, & cor tuum palpitat, Ambros. de Tob. cap. 7.* The dog doth but bark, and thy heart feareth an Arrest: and if men have been thus perplexed about *worldly debts*, when yet death would at last release them, how much more may men be afraid of these *spirituall debts*? There was a certain Roman died in a vast sum of debts, which in his life time he concealed: and after his death, when his goods were to be sold, *Augustus* the Emperor sent to buy his pillow he lay upon, because saith he, I hope that would make me sleep, on which a man so much indebted could take his ease. It is much that we who have so many *debts spirituall*, can sleep, or eat, or drink, till we see them discharged

2 We are full of shame and fear.

by Christ. Oh that every natural man should not like *Cain* fear every thing would damn him!

3 Of shifts & delays.

3. *To shift and put off, to be in continuall delays, and if so, to be no further troubled.* This is a custome in worldly debts, if men can shift one way or other they care not: hence *Horace* calls the wicked *debtor*, *Sceleratus Proteus, fiet aper, modo avis, modo saxum, & cum volet arbor*, become in all shapes, to evade the Creditor, and thus it is in *spirituall debts*. How unwilling to *acknowledge our debts*, to *confesse them* to God? I look upon all Pelagian Doctrines on one side, and Antinomian opinions on the other side, which would either make no sin in us, or at least not to be taken notice of by God, but as so many cousening cheats of a guilty heart, that is unwilling to be found a debtor before God. *Cum delationem impetraveris, gaudes*, said *Ambrose* of a *debtor*, If men can but delay they do rejoice. And are we not all thus naturally affected, if we can from day to day get one worldly comfort after another, and so be able to support our selves, we think all is well: ἐστὶν δυσχερέστατον τῶν ἀνθρώπων ἀποδοῦναι, nothing is more troublesome, then to hear, *Pay what thou owest*: do not therefore please thy self with delays and excuses, lest thou die in thy misery.

4 We hate those to whom we are indebted.

4. *To hate those to whom we are indebted: Love as alienum debitorem facit, grave inimicum*; A little money borrowed makes a man a debtor, but a great deal an enemy; and so the more they owe, the more they hate: οἱ ὀφείλοντες βέλτιστοι μὴ εἶναι οἷς ὀφείλουσι, said *Aristotle*, Debtors wish their Creditors to have no being, such is the hatred that ariseth thereby: and this is most eminently true in wicked men, *They hate God because they fear him as a just Judge, who will severely demand to the last farthing*: Comfortable therefore is this direction, to pray in this Petition, for hereby is supposed, that God is *propitious*, and *ready to release us*; we may have a Jubile every day; No devil hath any warrant to say, *Forgive us our sins*, God hath cast them into utter darknesse, and bound them up in perpetuall chains for their debts, but he is ready to forgive us. As therefore we reade of *David*, *That men in debt and distresse followed him*, hoping thereby to be freed from their Creditors hands, so let us follow Christ, who only is able to *take off this heavy burden from*

and know the longer we lie in our debts, the more they will encreaſe upon us.

Now in two reſpects *ſpiritual debts do exceed wordly debts.*

In two reſpects ſpiritual debts exceed worldly debts.

1. *In the danger of non-payment:* Suppoſe the higheſt puniſhments that we reade of in Hiſtories againſt perfidious debtors, yet that doth not amount to the puniſhment of our ſpirituall debts. In ſome Laws they were bound to ſell their children, yea, themſelves to become ſlaves, *Exodus* 21. 7. *Exodus* 22. 2. 2 *Kings* 4. 1. Thus God commanded in the Jewiſh Laws. This was very miſerable, to have children ſold for parents debts. *Valentinian* the Emperour would have ſuch put to death that were not able to pay their debts; but above all, that Law in the 12. Tables, that who was in debt, the Creditors might take him, and cauſe him to be cut alive in as many peeces as the Creditors pleaſed. This cruelty ſaith *Tertullian*, was afterwards eraſed out by publike conſent, *Suffudere maluit homini ſanguinem, quam effundere*: but, what is this to that *Mat.* 18. 30. *His maſter was wroth, and delivered him to the tormentors, till he had paid all that was due?* ſo then chains and impriſonments are the worſt of worldly debts, but the eternall wrath of God falleth upon ſpirituall debtors.

1 In the danger of non payment.

2. *In the impoſſibility of eſcaping this puniſhment. In theſe debts death will free a man: but then is the beginning of our miſery by ſpirituall debts.* So *Mat.* 5. 26. *Thou ſhalt by no means come out, till thou haſt paid the utmoſt farthing*; and becauſe we are never able to do that, therefore muſt our condemnation be eternall. We pity the indebted priſoners that out of their grates cry, *Bread, bread*; But how more doleful is that cry of *Dives* out of hell for *a drop of water, and none giveth unto him?* This is ſome mitigating conſideration to the worſt troubles here, that they are *not eternal*; and it is the aggravation of the leaſt in hell, that they *are eternal.* Therefore in that the Scripture cals our ſins by theſe names, and we have an innumerable heap of them, let us mourn under the weight of them, and bewail their burden, and this is to be done with all ſpeed, not knowing how ſoon juſtice may take us by the throat, ſaying, *Pay that thou owest.*

2 In the Impoſſibilety of eſcaping the puniſhment.

The uſe may be of *inſtruction to the godly*, that notwithſtanding their *Juſtification* and *forgiveneſſe of ſins paſt*, yet they *run into*

Uſe of Inſtruction to the godly

into debt daily, and *such debts, as for the pardon of them, they must renew daily sorrow and confession, as also sue out continual pardon:* for certainly our Saviour did not direct us to say this Petition, *humiliter* only, for humility sake, as some of old thought; but also *veraciter* truly, and if it be true, then we are not in a cold customary way of luke-warmnesse to beg this pardon, but with the same deep sense, conflict and agony of spirit, as we see malefactors importune the Judge for a pardon. Now if there were a malefactor, that thought the Judge saw no crimes, nor matter of death in him; but on the contrary, that he was altogether righteous and free, how could this man with any deep remorse and acknowledgement bewail himself? so that this Petition containeth excellent Doctrine as well as practice. *Tertullian* called the Lords Prayer, *Breviarum Evangelij*, a breviary or sum of the Gospel, for *legem credendi, adde & operandi, lex statuit supplicandi*, said another, The Law or Rule of Prayer, teacheth the rule of faith and practice; and this is very true in this Petition, which teacheth both *Doctrine* and *Practice* against the Antinomians: It is true, they make glosses upon this Text, but such cursed ones as do wholly corrupt it; do not therefore think that Justification giveth thee such a *quietus est* that new sins daily committed by thee should be no matter of humiliation or confession; certainly our Saviours command is, *That we should desire this forgivenesse, as often as we do our daily bread.*

LECTURE XIV.

MAT. 6. 12.

And forgive us our debts.

WE have already considered the object in this Petition, *viz. sins*, which according to the Syriak Idiotism are called *debts*, as *alms* are called *righteousnesse*, ver. 1. in an Hebraism. The next thing to be treated of, is the Petition it self, *forgive us*, ἄφες: this word is most commonly used by the Apostles to signifie

pardon

pardon of ſin; they have it about ſeven and twenty times; but more of this when we ſhew what remiſſion of ſins is. The work I have for the preſent to do, is, to ſhew how *comprehenſive* this Petition is, and what it is we pray for herein. *Bellarmine* oppoſing the Doctrine of the Proteſtants, holding a *ſpecial and peculiar faith, appropriating pardon of ſin*, miſtaking the queſtion, as if we maintained *juſtifying faith to be that whereby we believe our ſins are certainly forgiven us in Chriſt*, chargeth this abſurdity upon us, *lib. 1. de Juſt. c. 10. That We take away this Petition in the Lords Prayer*: For ſaith he, *If I be bound certainly to believe my ſins are forgiven already, it would be as abſurd to pray that God would forgive us our ſins, as to pray Chriſt might be incarnated, ſeeing we believe he was incarnated already*. And *l. 4. de notis eccleſiæ, c. 11.* He makes this opinion of the Proteſtants, holding *We are righteous before God for Chriſts ſake, and the believing of this with a ſpecial faith, to be comparable with any Paradox in the world*, as not being above or beſides, but plainly *contrary to all reaſon*, and as *that which makes it impoſſible for us to ſay, Forgive us our ſins, unleſſe we lye*. It is true according to the Antinomian Divinity, which ſaith, *there is no ſin now in the Church*, this Prayer doth no more belong to us then to the Angels in heaven: therefore the Antinomian makes not the meaning of this Prayer to be, *as if we prayed for the forgiveneſs which we had not before, but only for more full and riche aſſurance of it*. Honey-Comb p. 156. But the Sequel will ſhew the falſhood of both theſe aſſertions.

Obſerv. It is the duty of juſtified perſons to pray for forgiveneſſe of their ſins.

Obſerv. *It is the duty of juſtified perſons to pray for the forgiveneſs of their ſins.* If mind them of this, we will ſhew, firſt, what is the expreſſe meaning of this Petition, and then what is the implied ſenſe of it.

The meaning of the Petition. *Forgive us*, &c.

In the firſt place, our meaning in this Petition is, *That God would not require of us the payment and ſatisfaction of his juſtice for our ſins*. We have a Parable, *Luke 16. 6.* *Of an unjuſt Steward*, who called his Lords debtors, who bid him that owed an hundred meaſures of oyl, ſet down fifty: but if God ſhould condeſcend thus far to us, *in ſtead of millions of ſins we owe, to ſet down but an hundred*, yea, ſhould we come down as low as the number of ſins, as *Abraham* of his eighteen thouſand, yet that would not avail us. Yea, as long as there is but a farthing, the leaſt ſin unpaid,

That God would not require of us the ſatisfaction his juſtice our ſins.

paid, ſo long are we unable to *give an account to God.* We therefore deſire of God, *that he would not call upon us to pay for the leaſt vain thought, or idle word, much leſſe for thoſe more grievous ſins which we have committed.* As it is, *Not unto us Lord, not unto us, let the glory be given:* ſo *Not of us Lord, not of us, let thy juſtice be ſatisfied.*

a That God would lay our ſins on Chriſt

A two-fold difference between Gods forgiving our ſins, and our forgiving others.

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2. We pray, *That God would lay our ſins upon Chriſt, and accept of ſatisfaction in and through him*; for ſeeing God hath declared his will, *that man ſhall die for ſin*; if we ſhould pray, *that God would abſolutely forgive our ſins*, it would be to pray, *that he might be unjuſt. There is a twofold difference between Gods forgiveneſſe of our ſins, and our forgiving of others.* First, We may and ought in ſome caſes to *forgive others freely*, without any ſatisfaction at all, but God hath bound himſelf to another way. Yet Gods grace is much to be magnified, and extolled in pardon, as we ſhall ſhew againſt the Socinian. Again ſecondly, *We may and ought to forgive others though they do not repent, and aſk pardon of us*; but God hath declared his will otherwiſe: we do not therefore pray, that God would out of an abſolute ſoveraignty and dominion *remit our ſins*; *but that he would accept them upon Chriſt, and take him for our ſurety.* As the Prophets wife who died in debt, was wonderfully relieved by the Prophet Oyl, ſo that ſhe was enabled to ſatisfie all her creditors; no leſſe advantagious is the bloud of Chriſt to us, whereby the juſtice of God is appeaſed towards us. Therefore in this prayer, thus we may argue, O Lord, we call not upon thee to repeal any threatning, to nullifie thy word, to become unjuſt; but thy wiſedom hath found out a way that we may be pardoned, and thou ſatisfied. Neither will this be any injury to Chriſt, to lay them upon him though innocent, for this he voluntarily undertook, and he is not made a Surety or Mediatour againſt his will, neither in the midſt of all his agonies and troubles he grapled with, did he repent of his ſuretiſhip, or deſire to give it over; ſo that there goeth more to make this Petition good, and poſſible, then did to make the world at firſt, for there it coſt Chriſt but a word, *Let there be light, and there was light*, but it is not ſo here, Let there be pardon, and there ſhall be pardon: beſides Chriſts ſpeaking, there muſt be his doing and ſuffering.

3. As we pray thus for *Juſtification*, ſo alſo *for continuance and preſervation in it.* As we pray for *daily bread*, though our ſtore be full; ſo, *Though our Juſtification be ſure, and perſevering, yet by prayer we are to be preſerved in it.* A certain knowledge and faith of a thing, takes not away prayers; we know certainly God will gather a Church, and preſerve it to the end of the world; yet we pray, *Thy Kingdom come. Paul* knew *Act.* 27. 24. that none in the Ship with him ſhould periſh, becauſe God had given him their lives, yet none can doubt, but he prayed for their preſervation, as well as uſed other means. Howſoever now, grievous ſins committed by a *David* or *Peter*, may faſten upon them, as the Viper upon *Pauls* hand, yet by the grace of God, they ſhall not be able to unſtate them out of Gods favour, but at laſt their repentance will revive, and ſo they will ſue out a pardon; and certainly Gods power and grace is no leſs ſeen in preſerving of us in the ſtate of Juſtification, then at firſt juſtifying us.

3. As we pray for juſtification, ſo for the continuance in it.

4. *We do not only pray for preſervation in this eſtate, but for daily renewed acts of pardon, and imputation of Chriſts righteouſneſſe.* Howſoever, as in the controverſal part is to be ſhewed, *Juſtification is not reiterated*, but is a ſtate in which we were at firſt believing put into, without Apoſtacy from it, either total or final: yet thoſe particular acts of pardon, and imputing of Chriſts righteouſneſs, are continually by God communicated unto us: neither may we think, *That our ſins paſt, preſent and to come, are all taken away by one ſentence, ſo that there is no new or iterated pardon.* Then indeed *Bellarmines* Argument would have ſtrength in it, *That it were as abſurd to pray for forgiveneſſe of ſin, as to have Chriſt new incarnated*; or that we might be predeſtinated, according as ſome have falſly ſaid, *Si non ſis prædeſtinatus, ora, ut prædeſtineris*, If thou art not predeſtinated, pray that thou mayeſt be. We might indeed pray for the believing of theſe things in a more ſetled manner, but not for the things themſelves. But this is the proper anſwer to *Bellarmines* Objection, We pray for pardon of ſin, and not for the Incarnation of Chriſt, or the making of the world, becauſe theſe were ſo once done, that they are never to be done more. The Incarnation of Chriſt was once done, and is not to be done again; but remiſſion of ſin is ſo done,

4. We pray for daily renewed acts of pardon and imputation of Chriſts righteouſneſſe.

Bellarmines objection anſwered.

as that it is continually to be done for us, and the ultimate compleat effect of it will then only be, when ſin ſhall be quite taken away, ſo that a total and full remiſſion will be only at the day of Judgement, as appeareth *Act.* 3. 19. *That your ſins may be blotted out, when the times of refreſhing ſhall come:* Not but that every ſin here forgiven is fully and perfectly forgiven, but becauſe we renew ſin daily, therefore there is need of a daily pardon: Away therefore with all ſuch opinions, as ſhall either plead ſuch an inherent righteouſneſſe in the *Pelagian* way, or ſuch an imputed righteouſneſſe in the *Antinomian* way, that will overthrow this Petition for *forgiveneſſe of ſins*. If all thy former ſins be forgiven, and no pardon for future, thy caſe would be deſperate, for ſin like *Samſons* hair, though it be cut, yet it will grow again, and come to great ſtrength.

5. We pray for the ſenſe of this pardon in our conciences more and more.

5. *We pray for the ſenſe and feeling of this pardon in our conſciences more and more.* For although God hath pardoned our ſin, yet if we know not of this, it taketh off much from our comfort and Gods glory; we are in this caſe like ſome Heir or Prince, that hath many temporal dignities, but by reaſon of his infancy doth not underſtand it. Hence *David*, though *Nathan* told him, *His ſin was pardoned*, yet *Pſ.* 51. he prayeth for *mercy* and *pardon*, and that in a plentifull manner; ſo that although a ſin is perfectly remitted, ſo that it cannot be more or leſſe forgiven then it is, yet the aſſurance or knowledge of this, may be more or leſſe; and indeed though to have ſins pardoned be an objective happineſs, yet to know that they are pardoned, is formal happineſs, ſo that he is compleatly happy, who both hath his ſins pardoned, and alſo knoweth they are ſo; and this made *David Pſ.* 103. ſo exult and rejoyce, *Bleſſe the Lord, O my ſoul, who forgiveth all thine iniquities.* This particular aſſurance inlarged his heart to praiſes. But although this be part of the ſenſe in this Petition, yet this is not all we pray for, as the Antinomian contends; for we pray principally for the *real exhibition of pardon*; and ſecondarily for the *Declaration* and *manifeſtation of it in our conſciences*. Their conceit is, *That God from all eternity hath pardoned our ſins paſt, preſent and to come, and that when we believe or repent, our ſins are pardoned declaratively only to our conſcience, they being forgiven before.* This I ſhall handle in a Queſtion by it ſelf.

ſelf; Only I ſhall lay down ſome few Arguments to prove that we do not only pray for aſſurance and manifeſtation of pardon, but alſo for pardon it ſelf. The reaſons are theſe,

We pray for pardon it ſelf, and not for the ſenſe thereof only.

Reaſons proving this.

Reaſ.

First, We might by the ſame rule, interpret all the other Petitions in regard of Declaration only, and not exhibition; when we pray for ſanctification and glorification in that Petition, *Thy Kingdom come*, it might be as well ſaid, that we were ſanctified and glorified from all eternity; and therefore when we are converted or ſaved in heaven, this is but to our ſenſe and feeling. This Argument ſeemeth to be ſo ſtrong againſt them, that they have confeſt, *A man is already glorified while he is upon earth*, moſt abſurdly confounding the Decrees of God from eternity to do things, with the executions of them in time. How ridiculous would it be to expound that Petition, *Give us our daily bread*, thus, Not that God ſhould *give us daily bread*, but only make us to ſee and feel that he hath given it us?

Reaſ. 2.

A ſecond reaſon is, from the nature of forgiveneſſe of ſin. When ſinne is pardoned, it is ſaid to be *blotted out*: now that *blotting out* is not only from a mans conſcience and feeling, but more immediately out of *Gods Book*. So that when God doth forgive, he doth cancel thoſe debts which are in *his Book*, and not only the guilt that lieth upon our hearts: therefore theſe are very ſeparable the one from the other: A man may feel no weight or burden of ſin upon him, and yet it ſtand in fiery Characters againſt him in *Gods Book*; and on the contrary, a ſin may be *blotted out* there, yet be very heavy and terrible in a mans feeling and apprehenſion: ſo ſin pardoned is ſaid to be covered or hid, not in reſpect of us, as if it were taken from our ſight, but from Gods ſight, and he is ſaid *to caſt our ſins behinde his back*, not ours.

Reaſ. 3.

The third reaſon, This Explication, as the whole ſenſe of the Petition, would overthrow all other places of Scripture, which make *remiſſion of ſin* to be, but where the ſubject hath ſuch qualifications, as this in the Text of *forgiving others*, it is not indeed put as a *cauſe or merit*, but yet it is as a *qualification of the ſubject*; therefore our Saviour repeateth this again, *Except ye forgive others, neither will my heavenly Father forgive you.* So *Act.* 10. 43. *Whoſoever believeth on him ſhall have remiſſion of ſins,* Rom.

Rom. 3. 15. *He is a propitiation through faith in his blood*; here faith is made an inſtrument to apply and bring that pardon to the ſoul, which it had not before. So 1 Joh. 1. 9. *If we confeſſe our ſins, he is faithfull and juſt to forgive us our ſins.* By theſe and the like Scriptures, it is plain, That remiſſion of ſin is given us only in the uſe of theſe graces: not that hereby we *merit* at Gods hand, or that God is tied to theſe wayes; but it is here, as in the Sacraments, he hath tied himſelf to convey his graces in no other chanels or conduits then he hath appointed.

Reaſ. 4. Laſtly, This would make no difference between ſins repented of, and not repented of; for if they be all pardoned from eternity, then ſins that are humbled for, and that are unhumbled for, have the like conſideration on Gods part, and I may feel the pardon of the latter, though not repented of, as well as the former, yea I may have the ſenſe of the pardon of all the ſins I ſhall commit for the future, and ſo whereas I pray for *daily bread*, not *to-morrow bread*, I ſhall here beg for the ſenſe of the pardon, not only of my *ſins to-day*, but *to morrow*, and the next *year*: But I never read that God made ſuch a Jubile, as one Pope did, who promiſed a plenary Indulgence, not only for ſins paſt, but afore-hand alſo, for all ſins to come; God doth not antidate his pardon before the ſin be committed or repented of; but of this more largely in time.

6 We pray that as God forgives the ſin, ſo he would releaſe the puniſhment.

6. We pray, *That as God doth forgive the ſin, ſo alſo he would releaſe the puniſhments, and take away all the wrath that doth belong to it.* It is a mockery which Papiſts make about pardon, as if indeed God did pardon the ſin, but the puniſhment that abideth ſtill, and we muſt work out a releaſe from that by our own ſelves. It is true as we have proved, God though he doth pardon ſin, yet he may grievouſly afflict; but theſe are fatherly chaſtiſements, not judicial puniſhments: but in this Prayer, we deſire alſo that as the ſins are removed, ſo alſo whatſoever troubles, afflictions and chaſtiſements do remain, that they alſo may be taken away; that as the gulf of hell is removed, ſo every cloud alſo may be diſpelled.

7 We pray to be delivered from the effects of ſin.

7. In this Petition, we pray, *That God would deliver us from thoſe effects of ſin, which God hath immutably ſet upon it, ſuch are ſicknes, death and corruption*; For although God by vertue of

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the Covenant of Grace hath promiſed a perfect pardon of ſin, yet we cannot come to a full enjoyment of all thoſe priviledges which remiſſion of ſin doth bring, till we be freed from death and corruption. So that as long as there is the *death* and *grave*, ſtill ſin hath ſome power. We therefore pray, that whatſoever mortality and corruption ſin hath brought in, it may be taken away, and we made fit for eternal life, which is the conſequent of pardon of ſin; for you muſt know that pardon is not a meer privative mercy, freeing us from Gods wrath, but there is alſo a poſitive inveſting of us with a title to everlaſting life and glory, only our corruptibility hinders us from the actual poſſeſſion of that which we have a right unto: we therefore pray, That as God removed our ſins, ſo he would alſo remove all the ſad effects and miſchievous fruit which came in by it.

8 We pray for pardon, and the concomitants thereof.

8. We pray *not only for pardon of ſin, but alſo for the good concomitants and effects of it*, which are *Peace with God, and Joy in the holy Ghoſt*, Rom. 5. 1. Hence *Luther* ſpeaketh of a two-fold pardon, one *ſecret* and *hidden*, when he *forgiveth ſins*, but the people of God do not feel or regard it; The other is open and experimental: now both theſe condonations are neceſſary. The firſt (ſaith he) is more bitter and troubleſome, but more noble and acceptable. The firſt cleanſeth, the latter pacifieth: the firſt is of meer faith, and obtaineth much of God; the latter is of experience more, and takes off from the excellency of faith: for as that is the beſt manifeſtation of love when it is carried out to an enemy, ſo is that of faith, when relying upon God, though feeling terrours, and an hell within us. God uſeth the firſt kinde of pardon to more heroical Chriſtians. The latter to thoſe that are more infirm. An inſtance of this two-fold remiſſion we have in *Mary Magdalen*; the former, when Chriſt turned his back on her, and told *Peter*, *Much was forgiven her*; the other, when he turned towards her, ſaying, *Thy ſins are forgiven thee, go in peace*. Now in our prayer we muſt not be limited; but as in the Law every Commandment is ſpiritual, and hath a great latitude in it; ſo in prayer every Petition is ſpiritual, and hath much in it: let us therefore inlarge our hearts, and open them wide when we ſeek to God for pardon of ſin. The priviledge is exceeding great, and

many are the dignities that do depend on it. If thy ſins be pardoned, thou becomeſt a favourite of Heaven, there is no contrariety between God and thee. The devil ſhewed the glory of the world, and falſly ſaid, *All this is mine*, but thou maiſt ſhew all the glory of the Goſpel and promiſes, yea all the glory of Heaven, and ſay, *All this is mine*. Yea there is a full reconciliation made between God and that perſon, notwithſtanding all former enmity, as appeareth in the example of the Prodigal ſon, he hath all love, favour and honour. Again, inſomuch that ſuch *come not into judgement*, Joh.5.24. *There is no condemnation to them*, Rom.8.1. yea there is not ſo much as any charge or indictment againſt them. What devil, what conſcience, what law may accuſe thee when God juſtifieth thee? Now in this Petition we deſire that not only *pardon of ſin*, but all *theſe bleſſed fruits of it*, may be vouchſafed to us. Oh therefore the congealed and icie temper of men, who are no more inflamed in prayer about this! There are many that can heartily and feelingly pray the former Petition, for the neceſſaries of this life, but how few for the grace of God in pardoning in a ſpiritual manner? Hearken then, O man, to what Chriſt hath ſaid is good for thee to importune and ſeek after. *Philo. lib. de Somniis* ſaith, and it was alſo the opinion of Philoſophers, *That the Heavens make ſuch an harmonious melody, that if the ſound and noiſe of it could reach to our ears, it would make men leave off all their inferiour and ſublunary labour and profit, attending to that only*: Certainly this Doctrine of remiſſion of ſin, which is revealed from Heaven only, hath ſuch excellent harmony in it of *Gods Juſtice* and *his mercy*, of *Gods ſatisfaction* and our *happineſſe*, that it may juſtly make us forget to eat our bread, or delight in other comforts, meditating of, and being raviſhed with his excellency. Let this then inſtruct thee concerning that neceſſary duty of *ſeeking out the pardon of thy ſins*; this belongs to every one, though a *Paul*, though a *Moſes*, though in the higheſt form of Chriſtianity. It is a great comfort that all voluntary ſins after grace received, are not unpardonable, as well as that againſt the holy Ghoſt. How often do we ſin voluntarily and willingly after we are inlightned? And then the ſins of infirmity and ignorance are more then the ſands of the ſea-ſhore: Is it not therefore neceſſary

ceſſary that thou ſhouldeſt be continually begging for pardon? Know then that theſe indulgences are not like the Papal, to be bought by money, but they are purchaſed by the bloud of Chriſt: *Peter* thought it a great matter *to forgive a brother ſeven times a day*, but if God ſhould not forgive us *ſeventy times ſeven a day*, our condition would be damnable. Thoſe that look to have pardon by their meritorious works, and penal ſatisfactions, cannot look up to God. Whereas all Nations uſed to look up to Heaven for rain, *In Ægypto* (ſaith *Seneca*) *nemo arator um aſpicit Cœlum*, &c. No Husbandman regards the Heavens, but *Nilus* only, from which they have rain; ſo in Popery Chriſt is neglected, and Angels or Saints ſet up, as thoſe that can give pardon; Men therefore look upon their Pilgrimages, their Penance, as if they were to forgive their ſins to their own ſelves.

LECTURE XV.

MAT. 6. 12.

And forgive us our Debts.

WE come to ſhew, what is implied in this Petition, and this may be reduced to three heads:

Three things implied in this Petition.

First, *What is implied in the ſubject who doth pray.*

Secondly, *What in the object or matter that is prayed for.*

Thirdly, *What in reſpect of the perſon to whom we do pray.*

For the firſt, There are many things ſuppoſed in thoſe who are to pray thus: As

1. On the part of the ſubject, or he who praieth, is implied 1 That all men are ſinfull.

1. *That all men, though never ſo eminently ſanctified, yet have ſins in them:* And this hath been generally urged by Antiquity againſt *Pelagians*, who have dreamed of perfect righteouſneſſe in this life, as if we might be ſons of light, without any ſpot in us; and that evaſion is ridiculous, that we ſpeak this *humiliter* For humility ſake, not *verecitèr* truly: For if we had no ſin, this hypocri-

hypocriſie were enough to make it in us, and 1 *Joh.*1.9. putteth it out of all doubt, *If we ſay we have no ſin, we deceive our ſelves, and the truth is not in us.* He doth not ſay, we extol or lift up our ſelves, and there is no humility in us, but *we deceive our ſelves, and there is no truth in us*: Now this the Apoſtle ſaith immediately upon thoſe words, *The blood of Chriſt cleanſeth us from all ſin*: So that whether this cleanſing of Chriſt be underſtood in regard of the filth or guilt of ſin, its not compleatly fulfilled, till we come into heaven. So true is that of *Ambroſe, Qui ſemper pecco, debeo ſemper habere medicinam*, I who ſin alwayes, need forgiveneſſe alwayes. And whereas the Apoſtle ſaith, *We all have ſin*, that is to be underſtood, partly in regard of the vicious affections and inordinate concupiſcence, which is in every one; and partly in regard of the guilt, which doth accompany them; neither may we limit this to ſome, for the Apoſtle puts himſelf in the number of thoſe who ought to ſay ſo. Neither may this be reſtrained as ſome would have it, to ſins paſt in our former converſation only, although the Apoſtle ſpeak, *verſ.*10. in the preterperfect tenſe, for he ſaith, we ſo ſin, as that *if we confeſſe our ſins, God is faithfull to forgive*: therefore he ſpeaks of ſins, which are yet to be pardoned, and not of thoſe that are paſt only.

I acknowledge it is one thing to ſay, Every man hath ſin, and another thing, that he ſinneth in every good action he doth, and if this place did not demonſtratively prove it, yet other places do. It is good to obſerve the danger the Apoſtle makes to come from this opinion, *That we have no ſin in us, we deceive our ſelves, and the truth is not in us*; and then which is worſt, *We make God a liar*, who in his Word doth teſtifie of us, as having ſin in us. So that this opinion argueth thoſe that maintain it, neither to underſtand or firmly believe the Scriptures; and this is to be extended to thoſe who hold no ſin in us, as to Gods eye, by reaſon of Chriſts righteouſneſs: For the Scriptures do equally overthrow both. The moſt material Anſwer that I have obſerved by any given to this Argument from our duty of praying for pardon of ſin, is given by *Ca[illegible] de Juſtif. p.63.* It is this, *This prayer is not ſo preſcribed* (ſaith he) *that we ſhould alwayes pray ſo, and we never reade that*

the Scripture uſed theſe preſcribed words: Nay (ſaith he) *We never reade that the Apoſtles praied for remiſſion of ſinnes, no nor Chriſt never praied for pardon of them. Therefore the meaning of this Petition muſt be to pray for pardon as oft as they need it, not that they need it alwaies. Therefore he compareth this Petition to ſuch places, Love your enemies, Agree quickly with your adverſary, Honour your father and mother; that is, when you have enemies or adverſaries, when you have a father and mother: ſo here, Pray for pardon, that is, when you have ſinned.* But this very anſwer needeth a pardon, becauſe its fraughted with much falſhood; for firſt, although we reade not that they praied thoſe expreſſe words, yet in their very addreſſe to Chriſt to be inſtructed how to pray, and our Saviour teaching them to pray thus, as one Evangeliſt; or after this manner, as another hath it: it had been hypocriſie and mockery, never to have conformed to it. Beſides, our Saviour ſuppoſeth they have need of pardon, when he tels them, *Except ye forgive one another, neither will my heavenly Father forgive you*, verſ. 15. which implieth their need of pardon. Hence *Mat.* 7. 11. he cals them evil, *If ye then being evill*, which is not to be underſtood comparatively in reſpect of God only, for ſo the Angels are, *Job* 4. 18. but inherently, becauſe of the remainder of that corruption in them. Hence (as you heard) the Apoſtle *John* puts himſelf in the number here, *If we ſay we have no ſin*, &c. certainly the Apoſtle *Paul* was farre from theſe thoughts, 1 *Tim.* 1. 18. where he cals himſelf *the chiefeſt of all ſinners*: that is, one in the rank of thoſe, whoſe ſins had a ſcarlet hue; and he ſaith this in the preſent tenſe, not of whom I was chief, but I am chief; for although *Cajetans* Expoſition be very probable, that makes this relate not meerly to ſinners, but to ſinners ſaved, thus, Chriſt came to ſave ſinners, of which ſaved ſinners I am chief; yet the former is not to be rejected; and certainly in ſome ſenſe every man is bound to think of himſelf, as a greater ſinner then others; As the Phariſee ſaid, *I am not as other men, adulterers, covetous*, &c. The godly man on the contrary, thinketh he is not holy, zealous, ſincere, as other godly men are. When *Paul* Rom. 7. complaineth of that evil in him, and law of ſinne, can we think he never deſired the pardon of it? And when our Saviour, *Joh.* 17. 17. prayeth God to

ſanctifie his Diſciples; what is that but to ſet them apart for their office, by forgiving their ſinne, even as *Iſaiah* was purified by a live coal from the altar. As for his parallell places and duties, it is a moſt abſurd compariſon; for he may as well ſay, That the Kingdom of God, and hallowing his Name, are not conſtantly to be prayed for, but upon occaſion only. Certainly thoſe places of Scripture which make originall ſinne to cleave to us, even as Ivy to the Oak, and which is as leven in us, ſowring every thing we doe in ſome meaſure: And thoſe places which ſpeak of ſuch a perfection in the Law, that we are never able to perform it, argue a conſtant abiding principle of ſin in us, we may conclude then, that this Petition doth ſuppoſe a worm in our beſt fruit, droſſe in our pureſt gold, and many ſpots in our choiſeſt beauty. Neither may we dream of ſuch an imputed righteouſneſſe, as ſhall take away the neceſſity of this praying; not that the godly are therefore to be denominated ſinners, becauſe we call them godly, though ſinne be in them, becauſe godlineſſe is the moſt noble quality in them, as we call that a field of corn, which yet hath many weeds in it.

2. A ſenſe of ſin within us.

A ſecond thing implied, is, *feeling of ſinne a burden and weight upon us*: For none can heartily and with feeling experience importune God for this pardon, but ſuch who are ſenſible of a preſſing load by ſin. Hence the Hebrew word *Naſa*, doth ſignifie (as you heard) the taking of a weight and burden. So the Greek word ἄφεσις is uſed of deliverance from bonds, *Luke* 4.18. where what was literally true of the Jews that were in captivity and priſons, is applied to us ſpiritually, and the Goſpel of Chriſt is ſaid, *to preach deliverance to the captives*: ſo that hereby is declared, that as a captive Jew in *Babylon* was wearied with his eſtate, and did vehemently expect deliverance: no leſſe doth a man burdened with ſin, deſire a freedom and relaxation. Therefore the time of the Goſpell is expreſſed alluſively to the year of *Jubilee*, verſ. 19. as that was proclaimed with the ſound of a Trumpet, ſo this by the mouth of the Apoſtles. How many are there then who pray this prayer, but want much feeling and zeal within. Now ſinne hath a double weight, one of puniſhment, the other of offence and diſpleaſure

ſure to God, and in this later, we ought eſpecially to groan under it. *Cain* felt a burden of his ſins, and *David* alſo felt a preſſure by them, but the tears of theſe two differed much. The one was meerly becauſe of puniſhment; the other, becauſe it was againſt God, *Againſt thee onely have I ſinned.* This inward diſpoſition is that which putteth an excellent reliſh and high prize upon Chriſt and his benefits. Hence the word to truſt, ſignifieth alſo to roul and caſt our burden upon the Lord: As a man who beareth an heavie weight upon his back, being ready to break under it, rouls it upon the next ſtall he meets with, to eaſe himſelf, *Pſal.* 55.22. Conſider therefore what thou feeleſt within; what preſſures upon thee, while thou deſireſt this forgiveneſſe: Art thou as the poor priſoner, bound in his chains and irons, longing for a releaſment? Art thou as one aſhamed in the preſence of ſo glorious a God? *Quidni totis artubus contremiſcat ranunctula è palude accedens ad thronum Regis?* Why ſhould not the Frog coming out of the lake to the Kings Throne, altogether tremble?

3. *It implieth godly ſorrow, and ſpiritual mourning of heart:* For we may not think this is appointed as a meer complement to uſe to God, but our hearts ought to be wounded and melted within us at that time. And indeed why is there a promiſe, *Zech.* 12. for the ſpirit of prayer and mourning together, if it were ſo eaſie and cuſtomary a work? Why *Rom.* 8. are theſe groans unutterable wrought by the Spirit of God in us at that time? inſomuch that a ſoul in prayer, is in ſpiritual travel and heavenly Agonies: All which cannot be, unleſſe the heart of a man be deeply humbled within for ſin: ſo that this Petition doth not only imply ſin is in us, and that God ſeeth it, but alſo that all within us ought to be moved and troubled at it. Beg therefore for pardon with the ſame zeal and movings of bowels, as *David* did, *Pſal.* 51. who had his broken bones. A tear in our eye for ſin, doth more adorn it, then a jewel doth the ear. Now the Antinomian Doctrine is like an Eaſtern, or Northern winde, that drieth up, or bloweth away this ſpiritual rain. If God ſeeth no ſin in us, then he would ſee no humiliation nor debaſement in us for ſin: and ſo where-

3 Godly ſorrow for ſin.

as heretofore repentance in believers hath been neceſſary, now it ſhall be prejudicial to ſalvation, and all ſorrow ſhall be ungodly. What direct *Antipodes* are theſe to Scripture-directions? Hence they repent that ever they did ſo much repent, and look upon their ſorrow for ſinne, as Chriſt upon his enemies. Lord forgive me, for I did not know what I did. But we have not ſo learned the Goſpel. The people of God, when ſinning, are called upon to afflict themſelves, and to mourn: and becauſe the *Corinthians* did not ſo at firſt, though afterwards they did, therefore the Apoſtle threatens to come with a rod unto them. Take heed then of all Doctrines or practices, that may obſtruct the running ſtreams of thy ſoul: Keep thy ſelf alwayes in this ſpirituall ſweat. Take not the Limbeck from the fire, that ſo ſpirituall diſtillations may flow continually.

4 Earneſt perſeverance till we obtain,

4. *It ſuppoſeth earneſtneſſe and importunity, with perſeverance till we do obtain.* That which is requiſite in every prayer, muſt not be excluded here. Prayer without fervency is like a meſſenger without legs, an arrow without feathers, an advocate without a tongue. Hence are thoſe phraſes, *Be inſtant in prayer*: and *Watch unto prayer*: and *Pray without ceaſing*. Till the heart be deaded to every creature, and minde this thing only, it will not pray aright. Seeing therefore our bleſſedneſſe and happineſſe is made to conſiſt in this, *That our ſins are pardoned*; how ought we to lay every thing aſide, till this be vouchſafed unto us! *Hierom* complained of his diſtractions and dulneſs in prayer, *Siccine putas oraſſe Jonam? Sic Danielem inter leones? Sic latronem in cruce?* Where is thy faith? Did *Jonah* pray thus in the Whales belly? Did *Daniel* thus among the Lions? Did the thief thus upon the croſſe? If ſpiritual things were as truly and really apprehended by us, as temporal are, how ſhould we bid all comforts ſtand afar off, even refuſing to be comforted, till Gods favour ſhine upon us! If the frowning of a King be like the roaring of a Lion, how terrible then are the frowns of God for ſin?

5 Conſtant renewed acts

Laſtly, *It ſuppoſeth in the ſubject, conſtant renewed acts of faith.* For as there is conſtant pardon begged, and offered, ſo there muſt be a continual lifting up, and ſtretching out the hand to receive.

receive. As the branch in the Olive doth conſtantly ſuck juice and nouriſhment, ſo ought we perpetually to be receiving from the fulneſſe of Chriſt. This then is the only grace that hath the promiſe of pardon made to it: although where this is, there will alſo be the preſence of all other graces. Neither may we with *Spalato* judge the diſtinction that is made between faith and other graces in this matter of Juſtification and Remiſſion of ſins, a meer metaphyſicall ſubtilty and formality, as is to be ſhewed. If therefore thy faith be aſleep within, no marvel if ſuch tempeſts and ſtorms ariſe, that thou fear drowning. As a tradeſman will part with any thing rather then his tools, for they are inſtrumental to his whole livelihood; ſo above all, we ought to look to our faith.

3. In the object matter we ſuppoſe theſe things,

3 In the object or matter praied for, are implied,

1. *That forgiveneſſe of ſin may be had after Baptiſm.* That although we ſin after that ſolemn ſtipulation, yet God will not divorce us, or caſt us (as it were) out of the Ark into the deluge. There have been ſome of old, as the *Novatians*, and *Anabaptiſts* of late, who have maintained, *There is no hope of pardon to thoſe that after their Baptiſm do foully ſinne*; for there they ſuppoſe is given the plenary Remiſſion; but this is falſe and uncomfortable: for we have the inceſtuous perſon after his repentance received into favour again. How deſperate had *Peters* condition been, if this had been true? And when our Saviour bids us *Forgive our brother ſeventy times ſeven*, we may not think there is more love in the creature, then in the Creator, and Gods kindeneſſe beyond that of a mans, is moſt emphatically deſcribed, *Jer.* 3. 1. Where God promiſeth a reconciliation to his people, though they played the adultereſſe with him.

1 That forgiveneſs of ſin may be had after Baptiſm.

2. *That we may with hope and faith pray for the pardon of great ſins as well as leſſe.* In Juſtification by Chriſt, greater ſins are as eaſily forgiven as leſſe. Though, as is to be ſhewed, the party offending doth not come by pardon ſo eaſily, and more is required of him; now this is a good cordial to the afflicted ſpirit, who is apt to limit God in his pardon. He may forgive ſuch and ſuch ſins, but can theſe great mountains ever be removed out of his ſight, ſins of ſuch a magnitude and aggravation?

2 That a remiſſion of great ſins may be hoped for.

But our Saviour doth not determine us in our Petition, but whatsoever your sins are, pray for the pardon of them. Had it not been a great dishonour to Christ, if any diseased man had said, his malady was greater then Christ could cure, he might heal others, but not him? No lesse injurious is thy doubting, when the greatnesse of thy sin makes thee staggar. The obedience of Christ is as much above thy greatest sin, as Christs person is above thy person.

2 That there is an iteration of pardon.

3. *It supposeth iteration of pardon, that God is not wearied us, neither doth upbraid us.* Who would not think that the soul should be ashamed, and blush to go for the pardon of the same sins committed over and over again. How easily might we think, What hope is there to have me speed? Have I not a thousand and thousand times intreated God to forgive me such pride, such vain thoughts, such negligence in his service, and must I still go to ask pardon? How shall I look up into Heaven any more? and this temptation is more terrible, as is to be shewed, if it be a sin, or sins of a more grievous nature, that the petitioner hath been overtaken frequently with; but as we are commanded to forgive to a brother offending in a day many times against us, so may we expect greater things of God. Know then, as we sinne daily, so there are out-goings of pardon continually; and the goodnesse of God, doth like the Sunne, rejoyce to run his race without any weerinesse.

3 In the person to whom we pray, are implied,

1 That God only can forgive sins.

Lastly, In the Person to whom we pray, there is supposed,

First, *That God only can forgive sins.* This is an incommunicable property of God, *Isa.* 43.1. and *Exod.* 34.7. It is therefore reckoned as one of his prerogatives: Hence *Matth.* 9. this is made an argument of Christs Deity, that by his meer command he forgave sin, for this power to forgive sin, is greater then to create Heaven or Earth, or to work the greatest miracles; Therefore a power to work miracles hath been vouchsafed to the Apostles, but not of forgiving of sin, unlesse declaratively onely. When therefore our Saviour, *Matth.* 9. asketh which is easier, *To forgive sin,* or to say, *Take up thy bed and walk*; intending by this miracle to prove that he did also forgive sin, it is not spoken as if this later were greater then the former

former, but only the curing of the paralytical man, was a more viſible ſign to confirm the other, for when they ſaw that which he commanded accompliſhed upon the mans body, they might well conclude the other fulfilled in his ſoul. Now when we ſay, *God only can forgive ſin*, this is to be extended both to the forgiveneſſe in Heaven, and to that in a mans own conſcience; for the former it is plain, becauſe the injury is done only againſt him, when we ſin; and for the later, it is clear, becauſe he is the Father of Spirits, and ſo can command whatſoever peace and ſecurity he pleaſeth in the conſcience. We ſee when Friends and Miniſters do pour oil into a wounded ſoul, they feel no benefit or refreſhment, till God ſpeak to the heart. This is notably aſſerted by *Elihu*, Job 34.29. *When he giveth quietneſſe, who then can make trouble? and when he hideth his face, who then can behold him?* O therefore with all humble thankfulneſſe acknowledge this great mercy of pardon, if thou art made partaker of it; If the Lord ſhould work miracles for thee, he would not diſplay ſo much power and mercy, as he doth in this forgiveneſſe of thy ſins.

Secondly, *It ſuppoſeth God doth ſee, and take notice of ſinne in us, after we have believed:* For how can God be ſaid to forgive that which he taketh no notice of? If forgiving be covering of ſinne, and a blotting it out, then it is ſeen and open to God, and uncancelled till this be done. Suppoſe our Saviour had uſed theſe words in this Petition, *Cover our iniquities, as we cover the ſins of others*; would not that expreſſion have neceſſarily implied, That God did ſee them, and look on them, till he covered them? Certainly *Joſeph* did upon a good ground, abſtain from ſin, when he ſaid, *How can I do this, and ſinne againſt God?* That is, who ſeeth me, and beholdeth me in ſecret, and will be angry with me: But if God take no notice of my ſinne; how can I truly awe my ſelf from ſinne, ſaying, How can I do this evil in Gods eyes? How can I provoke him to anger? a That he takes notice of ſin.

Let the Application then be, to importune for this mercy, of forgiveneſſe, which makes all other things mercy. Health, riches, learning, peace, are mercies, if with theſe there be a pardon of all our ſins: eſpecially be preſſed to ſeek for it, from *Uſe.*

this

this motive which I ſhall only mention at this time, *viz.* That pardon of ſin is the onely ſupport and help in all miſeries and calamities whatſoever. This onely can ſweeten thy pain, thy poverty, thy fears of death. When the Apoſtle, *Rom.* 5.1. had ſpoken of Juſtification by faith, and the peace we have thereby with God, inferreth from thence, *We glory in tribulation.* Alas, there would be little glory, if at the ſame time man be againſt us, and God alſo. So *Rom.* 8. 33,34,37. when the Apoſtle had gloriouſly triumphed in this priviledge of Juſtification, and that none could lay any thing to our charge, then he concludeth, *We are more then conquerors.* Again 1 *Pet.* 3.16,17,18. exhorting the people of God to be ready to ſuffer for well-doing, giveth this reaſon, *For Chriſt once ſuffered for ſins, the juſt for the unjuſt,* &c. So that no miſery or calamity can be joyfully undergone, unleſſe the Lord forgive our ſins to us. In theſe times of warre, while we have been under continual fears of an enemie, what could rightly ſupport us, but remiſſion of our ſins? To have men accuſing and condemning of us; but to have God clearing and abſolving, this can make an Heaven in the midſt of an hell.

LECTURE XVI.

MAT. 6. 12.

And forgive us our debts.

HAving explained this Petition *poſitively* and *practically*, I come to handle thoſe Queſtions, which may make to the clearing of that truth, which is contained in the Text. And I ſhall pitch upon thoſe that are uſefull and neceſſary, not the thorny and perplexed. God indeed once ſpake out of the thorny buſh, but ſeldom doth truth diſcover her ſelf in thoſe thickets, which the Schoolmen have made.

The firſt in order that ſhould be diſcuſſed is, *What remiſſion of ſin is*; Or, What is meant, when we ſay, *God doth*

ſinne? But before we can come to that, another Doubt muſt be rouled out of the way, and that is, *What ſinne is*, and *what are the proper effects of ſinne?* For a man can never underſtand, what it is to have ſinne *blotted out*, or *taken away*, unleſſe he be firſt informed, *What the nature of ſinne is*, and what *effects* it hath wrought upon the ſinner. Of this therefore in the firſt place,

Sin conſidered four wayes, 1 Abſtractedly in its own nature.

And firſt, I ſhall ſpeak of ſinne abſtractedly in its own nature.

Secondly, Relatively to the perſon who ſinneth.

Thirdly, The proper effects of it.

Fourthly, The weight or aggravation of every ſin.

Let us begin with the formes. Sinne in the Scripture hath ſeveral names, which do in ſome meaſure deſcribe the nature of it. The Hebrew חטא is uſed commonly for ſin, and it doth in a proper ſignification, wherein it is once uſed, denote an aberration from the mark we ſhoot at, *Judg.* 20. 16. *Every one could ſling ſtones at an hairs breadth, and not miſſe*; and from hence metaphorically is ſignified the nature of ſinne, for every mans action is to have an end, which end is manifeſted by the Scripture; and when a man reacheth not to this, he is ſaid to ſinne; anſwerable unto this word in the Greek is ἁμαρτία, which comes from ἁμαρτάνω, that is, to erre from the ſcope: And another word παράβασις, which is going beyond the bounds and limits which are ſet us. Though a learned Critick, *Dieu*, doth make παρὰ, not to ſignifie *beyond*, but *by*, as if it did denote a negligent and careleſſe paſſing by the commands of God. Another word is עון which cometh of a word that properly ſignifieth *crookedneſſe* and *obliquity* in the body, and ſo is applied to the ſoul, and doth denote perverſeneſſe in him that ſinneth, and to this may anſwer ἀνομία, where the particle α is not to be underſtood privatively onely, but adverſatively: for a meer want of the Law, may not be a ſin alwayes, but a repugnancy muſt neceſſarily be. And thus the word is uſed, 2 *Theſſ.* 2. 8. 1 *Tim.* 4. 9. The Hebrews alſo expreſſe ſinne by פשע which is as much as a defection, or falling off from God; and anſwerable to this in the Greek is παράπτωμα, which is a falling away from that integrity and purity we either once had, or ought

The nature of ſin expreſſed in the ſeverall names of it.

ſtill to have. As for the Latine word *peccatum*, ſome have derived it from *pellicare*, which is to commit adultery, as if a ſin were ſo called in the general, from one kinde of it; and others from *pecus*, becauſe a man in ſin wanders like a beaſt, or becomes like a beaſt; yet many conceive the word *peccare* to be a theme it ſelf, and not derived from any other word.

a In the definition of it. As for the definition of ſin, What it is; though there have been many diſputes about it, and *Chemnitius* wiſhed for one publike definition of it, to which all Churches ſhould agree; yet certainly that of *John* is full and comprehenſive enough, 1 *Joh.* 3.4. *Sin is the tranſgreſſion of the Law*: Anſwerable whereunto is that, 2 *Sam.* 15.24. *I have ſinned, for I have tranſgreſſed the commandment of the Lord*: Only you muſt remember not to limit *iniquitas*, to a meer want of the Law, but as comprehending that which is againſt it. Now this definition agreeth both to habitual and actual ſins.

To *habitual*, whether it be that *innate and imbred of original ſin*; or whether it be *that habitual voluntarily contracted*, you have both the actual and habitual *culpa*, excellently put together, *Rom.* 6.19. *As you have yielded your members ſervants to iniquity unto iniquity*: where by the former iniquity is meant original and habitual ſin; by the later, actual ſin as the fruit of the former. It hath been doubted, how habitual, eſpecially *original ſin* can be called truly ſin, becauſe it is not *voluntary*; for that *voluntarineſſe* ſhould be of the *nature* of ſin, is ſo univerſally acknowledged, that neither *Doctorum paucitas*, nor *Indoctorum turba* do *diſſentire*: neither the few learned men, or the many unlearned did ever gain-ſay, ſaid *Auſtin*: And beſides, All ſin muſt be forbidden by a Law, now how are we forbidden to be born without ſinne? Would not ſuch a prohibition be ridiculous?

Again, The commands of God ſeem to be for good actions, not for the habits of good actions.

Now although it might fairly be maintained, that *nature* not *voluntary*, the tranſgreſſion of a Law, and not voluntarineſs, is of the nature of a ſin; for the Apoſtle, *Rom.* 7.15. ſaith, *He doth that which he would not do*; and there are many ſins of ignorance, which muſt neceſſarily be without any expreſs act of the will,

all ſin is ry.

will, yet we may with *Auſtin* call this ſin *voluntary*, taking voluntary, as it comprehends the will of *Adam*, that *univerſal perſon*, and *principle* in whom we all willed. And by this means, though Infants are not in themſelves capable of any precept, much leſſe before they were born, which they were to accompliſh in their own perſon, yet they were bound up in a command, even before they had an actual being in *Adam*, in whoſe will they were to fulfill that command, for that command was not given to *Adam* as a ſingle perſon, but as an univerſal.

Hence it is, that habituall ſin, whether remote, or proxime, is forbidden by the Law of God, which requireth not only good things to be done, but alſo that they flow from a clear and pure fountain within, even an entire perfection of the nature; ſo that although infuſed habits of grace come not under a precept, in reſpect of the infuſing and ingenerating of them, for that is Gods act, and we are not bound to do that, yet they are commanded both before they are infuſed and after; Before, by the Law, which requireth of us, that inward rectitude, which is now loſt; and after they are infuſed, to be diligent in thoſe pious actions, whereby thoſe habits may be preſerved and retained. So that by this we may ſee a ſin to be, whatſoever doth tranſgreſſe the Law of God, whether habitually or actually, whether internally or externally, whether by commiſſion, or by omiſſion, and from hence ariſeth the curſe which the Law pronounceth againſt ſinners, becauſe its broken by them.

a Of ſin relating to the perſon ſinning. A man poſſibly may not, or rather formally cannot intend ſinne.

In the next place, if we ſpeak of ſin as it relates to the perſon ſinning; ſo there is not required; firſt, That a man ſhould not intend ſin, and will it as ſin, for that is impoſſible: even as the underſtanding cannot aſſent to any thing falſe as falſe, but as the object is either true really, or apparently: So neither can the will, deſire any thing that is evil, as evil, but as it is apparently good. As the devil appeared in *Samuels* clothes, ſo doth ſin and evil alwayes under the notion of ſome good or other. Hence the Apoſtle ſaith, *Luſts ſaves*, i. do δελεάζειν, entice a man, as a Fiſherman doth the ſilly fiſh by the bait upon the book, which the Apoſtle elſwhere cals παραλογισμὸν, a deceiving or putting a falſe

Syllogiſm upon our ſelves. So that they do not ſufficiently vindicate the pure providence of God from ſin, who ſay, God doth will the act, but not the deformity, or the evil of it; for ſo neither doth man will expreſly the evil of the act, although in willing that act to which ſin is neceſſarily annexed, it be interpretatively to will the ſin.

Neither ſecondly is to ſin, to produce ſin, as the proper and immediate *terminus* of our action, for ſin being a privation, or at moſt a relation, it cannot be the immediate effect of any action. Sin is not indeed a meer pure privation, ſuch as blindeneſſe is, but mixt and compounded, ſuch as ſickneſſe is, which hath both the inordinacy, and want of a good temperament, and alſo the ill humours in it. So that a man ſinneth by producing or doing that action, to which ſin is annexed. And herein neither do they ſufficiently clear Gods concourſe about ſin, in ſaying it goeth to the material act of ſin, but not to the immediate obliquity of it. For ſo neither doth man, and indeed ſin being a privation, or as ſome, a relation, it is impoſſible it ſhould be produced any other way, but by that act unto which it is joyned to, as theft is committed by doing that material action, to which that deformity is inſeparably adjoined. Therefore to ſin, is to do a thing deficiently from the Law of God, ſo that God in all thoſe ſeveral acts of his about ſin, whether they be permiſſive or ordinative, is glorioufly vindicated, becauſe he doth nothing *deficienter*, as falling from that eternal and immutable Law of righteouſneſſe; whereas the Angels and man did, miſſing or coming ſhort of the rule, by which they were to be guided: but becauſe this Diſcourſe is more remote to our preſent matter of Pardon of ſin, we come to that which doth more nearly concern it.

3 The proper effect of ſinne, which is to make guilty.

Therefore in the third place, there is the proper effect, and conſequent of ſin, which is to make guilty, and oblige to eternall wrath. To omit the many things that are in ſinne, Divines doe acknowledge two things in every ſinne, the *Macula*, or filth, and the *Reatus*, the guilt; which guilt ſome do again diſtinguiſh into the guilt of ſin, which they call the ſtayard dignity and deſert of damnation, which they make inſeparable from ſinne, even as heat is from the fire; and the guilt of puniſh-

niſhment which they make ſeparable : For the preſent, let us examine, What is that effect of ſinne, whereby a man when a ſinne is committed is truly denominated a ſinner, for ſeeing Remiſſion is a taking away of ſin in that reſpect, whereby we are adjudged and accounted of as ſinners, it is neceſſary to know what that is, which doth ſo conſtitute a ſinner : As for example, *David* after his adultery, *Peter* after his denial, have contracted ſuch a guilt upon them, whereby they are accounted as ſinners, though the acts of their ſins be gone and paſſed; and in this condition they ſtand, till remiſſion or forgiveneſſe come, which takes away their ſins. For the underſtanding of this, conſider this foundation, That every ſin committed by a man, though the ſin be tranſient, and quickly paſſeth away, yet it doth ſtill continue, and is as it were ſtill in acting, till by remiſſion it be removed. And this conſideration is of great practical uſe. A man is apt to look upon his ſins committed a long while ago, as thoſe which are paſſed, and are no more to be thought upon; but you muſt know, that there is ſomething which doth remain after a ſin is committed, which is ſomewaies the ſame with the action of ſin : ſo that not figuratively, but properly the ſin it ſelf is ſaid to continue. Thus the Scripture cals ſomething by the name of ſin, that doth continue, when yet the commiſſion of the ſin is paſt. As *David* many moneths after he had ſinned, praieth God, *To blot out his ſinne:* why, where was his ſin ? It was committed long before, and it was a tranſient act, but yet *David* by this doth acknowledge that there is ſomething which doth continue that act of ſin, whereby *David* is as much bound up in his conſcience, as if he had been in the very commiſſion of it. Conſider therefore that till there be a pardon of ſin, though thy ſins have been committed fourty or fifty years ago, yet they are continued ſtill, and thou art truly a ſinner, though ſo many years after, as thou waſt at the firſt committing of them. Sin is not taken away by length of time, but by ſome gracious act of God vouchſafed unto us : How juſtly may it be feared, that many a mans ſins do ſtill lie at his doors ! Thou art ſtill in thy ſins, and looked upon as ſo by God; though it may be thou haſt left ſuch ſins many years ago. Thy youthfull ſins it may be, thou haſt left them

along while ago, yet thou art ſtill in them, and they are continued upon thee, till by remiſſion they are taken away. It is not thy other courſe of life and abſtinence from ſin, that makes a ſin not to be, but there muſt be ſome gracious act on Gods part, removing of this. Conſider therefore of it, that thy ſoul remaineth as polluted and guilty twenty years after a ſin, yea a thouſand of years, if thou couldſt live ſo long, as when it was in the very firſt act of ſin. Remember the action of ſinne doth paſſe away, but not the ſinne; you may therefore ask, Wherein doth the ſin continue ſtill? What is that which makes me ſtill to be reputed of as if I were a ſinner in the very act? It is commonly out of the Schoolmen determined, That after a ſinne is committed, there doth remain a *Macula*, a blot in the ſoul, and that continuing, the ſinner doth thereby remain obliged unto eternal wrath. That there is ſuch a filth and blot remaining becauſe of ſinne, I ſee generally acknowledged by our Divines: only that learned *Wootton* doth much oppoſe it, and ſaith, the Schoolmen have been five hundred years labouring to declare what it is, and are not able to do it. Indeed he grants, That in *Adams* ſin we may well conceive a blot remaining after the ſin was committed, becauſe he was endowed with grace; but now in a man grown up that hath grace, no ſinne that he commits takes away his grace, and therefore he is not deprived of that beauty by the blot of ſinne. And as for wicked men, they have no beauty at all in them; and therefore how can ſinne make ſuch a blot in them? There muſt be beauty in them by grace, which is *nitor animæ*, the luſtre of the ſoul, before there can be *Macula*, which is the deformity of it. For the right conceiving of this, know, 1. That it is one thing to acknowledge ſuch a defilement and impurity by ſinne abſolutely; and another to acknowledge it ſo, That juſtifying grace, or remiſſion of ſin muſt take that blot away. Herein the Papiſts erre, *That they hold ſin leaveth ſuch a ſtain, which remiſſion of ſin taketh away*; whereas indeed there is ſuch a filth by ſin, but that is taken away by *ſanctifying grace, not juſtifying*; ſo that it is a dangerous errour to ſpeak of ſuch a defilement by ſin, and then to ſay, God by pardoning takes it away; This were to confound *Juſtification* and *Sanctification*.

Whence comes 1 A ſtain upon the ſoul, taken out by ſanctification. *Lib. de Rec.*

But

But in the ſecond place, we may according to Scripture, ſay, not only in *Adams* ſinne, but in every ſin we commit there is a blot and ſtain made upon the ſoul, *Matth.* 15. 20. Theſe things that come from the heart defile a man, *Epheſ.* 5. 27. Sin is compared to a ſpot and wrinkle. So *Rom.* 3. 12. All by nature are ſaid to become unprofitable. The Hebrew word in the *Pſalme*, out of which this is taken, ſignifieth corruption or putrefaction, for ſuch ſin is to the ſoul, not that you may conceive that the eſſence of the ſoul is naturally corrupted by ſin, as ruſt doth the iron, and moths the garment; but in a moral ſenſe, by ſin the ſoul in its faculties is diſenabled from doing its duty. Thus the Apoſtle cals ſins *dead works*, Heb 9. 14. not in that ſenſe, as if they did bring death to a man, for that the Apoſtle expreſſeth otherwiſe, killing us, when he ſpeaks of the Law; but he cals them *dead works*, becauſe they defile man, as dead carcaſes in the old Teſtament: For the Apoſtle, *verſ.* 1. ſpake of cleanſing by the bloud of an heifer, which was to be uſed when a man had toucht any dead thing, which made him legally unclean. Thus (ſaith he) Chriſts bloud will cleanſe from ſin that contaminateth a man. Neither is it neceſſary that grace muſt really have been in the ſoul before, and then ſin by depriving the ſoul of it, ſo to ſtain it: for its enough that the ſoul ought to have grace in it, though it were not preſent before: as when a man doth not believe Gods Word, though this unbelief do not deprive him of the beauty and grace of faith, which he had, yet it doth of that beauty of faith, which he ought to have. And thus as particular actual ſins are multiplied: ſo are particular ſtains and defilements alſo encreaſed; we therefore muſt grant a ſtain by ſin, though this be not that which is removed by remiſſion. Therefore that which continueth a man a ſinner in Gods account, and is to be removed by remiſſion, is that obligation to eternall wrath appointed by God; for aſſoon as a man hath ſinned, there doth accrue to God a moral right (as we may ſpeak with reverence) and power, being a Judge, as thereby he may inflict vengeance upon a ſinner; and in this reſpect ſin is called an offence, becauſe it doth provoke him, who is a juſt Judge, unto anger and vengeance. This then is that, which makes a ſin to continue ſtill as if it were in act, becauſe upon

A obligation to eternal puniſhment cancelled by remiſſion.

on the sinne committed there is an obligation by Gods appointment to everlasting punishment, and when this is taken off, then is God said to forgive, and till it be, sinne is alive, crying for vengeance, as fiercely, as if it were newly committed. So that the act once committed that causeth the obligation to punishment, and this obligation continuing, God doth not forgive. When a sinne is committed it may remain in Gods minde, and in our minde. In our minde, by way of guilt and trouble; as *David* said, *His sin was alwayes before him*; or else in Gods minde, so that he doth will the punishment of such. Now when God doth forgive, he blots sins out of his minde, and remembers them no more. He doth not will the obligation of them to punishment, being satisfied thorow Christ, and the party believing in him. By all this you may see, That after a sin is committed there remaineth obligation in the will and minde of God to eternal punishment, and God when he doth forgive, cancelleth this debt or obligation. This being cleared, we may the easilier judge with what act God doth forgive sinne, but of that hereafter.

Sin considered as an offence to God.

Let us consider the aggravation of sin, as it is an offence to God, which may the more instigate us to pardon. In sin we may consider two things; First, The deprivation of that rectitude which ought to be in every thing we do: in which sense, sin is a moral monster, as there are natural monsters, for the soul in sin doth not bring forth fruit answerable unto reason and the Law of God; this consideration may much humble us; but there is another thing in sin which doth more aggravate it, and that is as it is a dishonour, and an offence to God, and by this means it becometh above our power ever to satisfie God for it. Therefore in every sin besides the particular considerations, look upon that general one, which is in all, *viz.* That peculiar deformity it hath, as it is an offence against God. Its disputed, Whether sin have an infinite evil and deformity in it? To answer this,

Whether sin be an infinite evil.

If a sin be considered in its kinde, so its not infinite, because one sin is so determined to its kinde, that it is not another sin, as theft is not murder.

Neither secondly can sin be said to be infinite evil, in respect of the being of it, for it cometh from finite creatures, who are not

not able to do any thing infinite; and therefore ſin is not infinite, as Chriſts merits are infinite, which are ſo, becauſe of the dignity and worth of the perſon, though the actions themſelves had a finite being. Beſides, if ſins were infinite in ſuch a ſenſe, then no ſin could be greater then another, becauſe that which is truly infinite cannot be made more or leſſe.

Therefore thirdly, Sins are ſaid to have infinite evil in them, in reſpect of the object or perſon againſt whom they are committed, *viz.* God, who is an infinite object. For ſeeing the aggravation of a ſinne ariſeth from the worth of the perſon againſt whom it is committed; if the perſon offended be of infinite honor and dignity, then the offence done againſt ſuch an one, hath an infinite evil and wickedneſs in it. So that the infiniteneſs of ſin ariſeth wholly from the external conſideration of God againſt whom it is. But of this more when we ſpeak of the neceſſity of Chriſts ſatisfaction to Gods juſtice by his death.

Let the Uſe be to inform thee, That every ſin committed, continueth as freſh to cry vengeance many years after, as if it were but lately done, till remitted by God. Think not therefore that time will wear it out, though they may wear out of thy conſcience, yet they cannot out of Gods minde. Conſider that of *Job* 14.17. *Thou ſealeſt up my tranſgreſſion as in a bag, and thou ſoweſt up mine iniquity.* So that what the Apoſtle ſpeaks of ſome, 2 *Pet.* 2. is true of all impenitent ſinners, *Their damnation ſlumbereth not, nor doth it linger.* Therefore till the mercy of God hath taken off this guilt, thou art to be in as much fear and trembling, as if the very ſins were ſtill committed by thee. *Uſe.*

T LECT.

LECTURE XVII.

MAT. 6. 12.

And forgive us our Debts.

What remiſſion of ſin is.

THE next Queſtion to be handled, is, *What remiſſion of ſin is*, and how God doth forgive them. And although the diſcuſſing of the former Queſtion, *viz.* What maketh a man a ſinner, doth make an eaſie and quick way of diſpatching this, becauſe Juſtification doth take off that conſideration and reſpect of a ſinner from a man, yet that the whole nature of it may be better underſtood, I ſhall lay down ſeverall Propoſitions, all which will tend to give us much light in this great and glorious benefit of the Goſpel.

From the names of it.

And in the firſt place, as we formerly conſidered ſome choice Hebrew words that ſet forth the pardon of ſinne, ſo now let us take notice of ſome Greek words in the new Teſtament, that expreſſe this gracious act of God: for the holy Ghoſt knoweth beſt in what words to repreſent this glorious mercy to us.

The word that is moſt frequently uſed by the Evangeliſts and Apoſtles is ἀφίημι, which in the general, is as much as to diſmiſſe or ſend away, to let alone, to leave, to permit or ſuffer; in which ſenſes the Scripture often uſeth it: and certainly God in this ſenſe doth pardon ſin, becauſe he lets it alone, he leaves it, he meddles no more with it, but handleth the perſon forgiven, as if he never had been a ſinner. But commonly this word is uſed of abſolving thoſe who are accuſed as guilty, which appeareth in that famous ſentence of *Ageſilaus*, who writing to have one *Nicias* ſent to him that was accuſed, uſed this expreſſion, Νικίαν, εἰ μὲν οὐκ ἀδικεῖ ἄφες, εἰ δ' ἀδικεῖ, ἡμῖν ἄφες, πάντως δ' ἄφες, *Nicias*,

Nicias, if he have done no wrong, abſolve him, if he have, abſolve him for my ſake, but howſoever abſolve him, or ſet him free. And in this ſenſe forgiveneſſe of ſins may well be called ἄφεσις, but in the Scripture it ſeemeth rather to be an expreſſion from thoſe that are looſned out of their bonds for their debts; and therefore frequently is applied to the forgiving of debts, *Mat.* 18.25, 27,32. and this is more notably ſet down, *Luk.* 4.18. to preach to captives or priſoners, ἄφεσιν, freedom or forgiveneſſe of ſin, and ſo ἄφεσις, ſhall be as much as ἄνεσις, to looſen bonds, as the word is uſed, *Luke* 16.26. *Acts* 27.40. Therefore howſoever *Grotius* thinks the word to *remit*, to be a metaphor from thoſe who part with, or leave a thing that they might retain, yet it ſeemeth rather to be taken from releaſing of debts, and looſning of bonds, in which the conſcience of a ſinner was tied, being bound to anſwer at the Tribunal of God. Hence the Scripture uſeth ſeveral names to expreſſe pardon of ſin, according to the ſeveral titles that ſin hath in the Scripture. As ſins are *Debita*, Debts, ſo God doth forgive, as they are *Sordes*, a filth and loathſomneſſe, ſo God doth cover them, as they are *vincula*, bonds, ſo he doth remit them. As they are debts, written down in a book, ſo he blots them out: As they make us miſerable and wretched, ſo he is merciful and propitious in removing of them.

A ſecond word is χαρίζομαι; *Col.* 2.13. *Having forgiven you all treſpaſſes*, Col. 3.13. *Even as Chriſt forgave us.* Now this word doth excellently ſignifie the fountain, and the effect of pardon. The fountain, that it cometh from the meer grace and favour of God. There is nothing in us to merit or ſatisfie God with. Therefore howſoever there be a neceſſity of faith and repentance, yea and God will not forgive ſin in perſons grown up, but where theſe are, yet theſe are no meritorious cauſes, nor can they ſatisfie God for all that offence and diſhonour which our ſins have caſt upon him. And this may encourage the broken heart, who feeleth a load of ſin upon it ſelf, and hath nothing to bring unto God: remember the root and fountain of all forgiveneſſe is grace, which is ſo far from ſuppoſing any worth of condignity in thee for pardon, that it rather implieth the contrary. And as it doth imply grace thus in the fountain, ſo alſo

acceptablenesse and joy too in the party, to whom sin is forgiven. So that there can be nothing in the world more welcome, or a greater matter of joy, then to bring this glad tidings; and indeed therefore is the Gospel called εὐαγγέλιον, because it preacheth the glad tidings of Gods love and reconciliation thorow Christ with a sinner.

A third word is ἱλάσκομαι, thus the Publican prayed, *Luk.* 18.3. Some derive ἱλάσκομαι from ἵημαι λάειν, because we desire to look on those to whom we are propitious. But this word doth more immediately relate to the bloud of Christ, as the way by which God becomes thus pacified. So that as the other words set up the grace of God in pardoning, so this the merits and satisfaction of Christ, 1 *Joh.* 2.2. 1 *Joh.* 4.10. *Rom.* 3.25. *Heb.* 2.17. In which places the appeasment of God towards us, is attributed to the bloud of Christ. Therefore if we put the former words and these together, we may see an admirable temperament and mixture of grace and justice in forgiving of sins. The former places exclude Popish Doctrines, The later, Socinian blasphemies.

A fourth word may be ἐλεῦμαι, to obtain mercy. For although the Scripture apply this to all the benefits and mercies of God, yet *Paul* applieth it more particularly to pardon of sin, 1 *Tim.* 1.13. and when *Dives* prayed, *Luk.* 16.24. *Father Abraham* ἐλέησον με, *have mercy on me*, and so by consequent to be removed from that place of torment. Hence in that form of prayer which *Paul* useth by way of salutation, there are these three words χάρις, ἔλεος and εἰρήνη. But this word is more expresly used for this end in the grand Covenant and Promise for pardon of sin, *Heb.* 8.12. *For I will be mercifull to their iniquities*, &c. This is so comprehensive a Petition, that it seemeth to be a generally received form of prayer in the Church, κύριε ἐλέησον ἡμᾶς, yea the wiser among the Heathens used this prayer, as appeareth by *Arrianus epist. diss. lib.* 2. *cap.* 7. Τὸν Θεὸν ἐπικαλούμενοι δεόμεθα αὐτοῦ, κύριε ἐλέησον: Now this word supposeth, 1. The party praying for pardon to look upon himself, as in a most miserable and undone estate, that no outward calamity or evil lieth so heavily upon him, as his sins do. And then secondly, on Gods part, it supposeth that he doth not only pardon,

don, but that even his bowels yearn within him, when he doth forgive. Hence *Luk.* 1.78. they are called σπλάγχνα ἐλέους, the bowels of mercy. This goodneſſe of God is excellently repreſented in the father of the Prodigal, *Luk.* 15.20. Therefore how great a ſinne is unbelief, and refuſing to have good thoughts of God, when God hath manifeſted himſelf thus gracious!

The laſt word I ſhall mention (though there be others that are uſed) is by way of negation, μὴ λογίζεσθαι, *Rom.* 4.8. 2 *Cor.* 5.9. And this is a metaphor from thoſe that caſt up their accounts, and account ſo much upon ſuch an one for debt. Now by this word is ſhewn the terrible nature of ſin, as alſo that howſoever for a while, we may live jollily, care for nothing, and be in ſecurity, yet God will one day caſt up his accounts, and charge ſuch and ſuch debts upon us; but if ſo be the Lord will not impute them to us, and account them upon our ſcore, this will be our bleſſedneſſe. And thus you have heard the moſt choice and principal words the holy Ghoſt expreſſeth our forgiveneſſe by. We proceed,

1. *Propoſition.* Lay this down as a foundation, *That when God doth pardon ſin, he takes it away ſo, as that the party acquitted is no more looked upon as a ſinner.* *Propoſ.* 1.

All the expreſſions about pardon amount to thus much; even as when one accuſed of theft and murder in the Commonwealth, and is legally acquitted by the Judge, he is no more reputed a thief or murderer. Therefore it is a calumny of the Papiſts, as if we held, That a man is a ſinner after God hath pardoned him. It is true, we ſay, That ſin doth remain in a man, though he be juſtified, and that ſin hath a deſert of condemnation with it, but where God hath pardoned, there he doth not look upon that man as a ſinner, but as a juſt man. Therefore in different reſpects we may ſay, That pardon of ſin is an utter abolition of it, and it is not an utter abolition of it. It is an utter abolition of it, as it doth reflect upon the perſon, making him guilty, and obliging him actually to condemnation; in this reſpect a man is as free as if he had never ſinned; but if you ſpeak of the inherency of ſin, and the effects of original corruption, that do abide in all, which are alſo truly and properly ſins; ſo pardon of ſin is not

an utter abolition, and although Chriſt wrought no *ſemiplenam curationem*, as is obſerved, no half-cures upon any diſeaſed perſons, but whom he healed, he healed perfectly, yet he works by degrees in the grace of *Sanctification*, as he did perfect the world by ſeverall degrees ſucceſſively, and not (as *Auſtin* thought) all at once. So that this particular, *viz.* That forgiveneſs is a perfect abolition of ſin in the former conſideration, is of tranſcendent comfort to the believers: and indeed it is impoſſible that ſin ſhould be forgiven diviſibly, and by parts: ſo a man ſhould be at the ſame time under the favour of God, and under his hatred, which is impoſſible.

Thou therefore who art a believer haſt cauſe to rejoyce, for this perfect work of remiſſion of thy ſins paſt, wherein nothing more is, or can be done for thy good and conſolation. Do not think it is with God, as with men, who ſay indeed, They forgive with all their heart, yet retain their ſecret, inward hatred, as much as before. Indeed the pain of ſin may roul and tumble in thy conſcience a long while after, though it be forgiven (we ſee ſo in *David*) as the ſea, which hath been enraged by tempeſts and windes, though they be quiet, yet the ſea will roar and make a noiſe a long time after. The heart of a man awakened and pierced with the guilt of ſin; doth not quickly and eaſily compoſe it ſelf again.

Propoſ. 2. *Prop.* 2. *It is one thing for God to forgive, and another thing not to exact and demand puniſhments.*

As we ſee among men, a Judge many times through fear or otherwiſe, when Juſtice is obſtructed, doth not call ſuch a malefactour to an account, but deferreth it, yet for all that, the man is not acquitted; ſo it is often to be ſeen in Gods providence, There are multitudes of ſinners, who after their tranſgreſſions committed, are not onely without puniſhment, but enjoy great proſperity, and much outward ſucceſſe, yet theſe men are not pardoned, they have no acquittance from God. This hath been ſuch a temptation to *David*, *Jeremiah*, and others of Gods people, that they have many times ſtaggered through unbelief. But men may have their puniſhments deferred, their damnation may ſleep or linger, but it is not taken off.

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Let not men therefore delude themſelves with vain hopes, as if their ſins were forgiven, becauſe not yet puniſhed: No, there muſt be ſome poſitive gracious act of God to acquit thee, elſe thy ſins are alive to condemn thee. Examine thy ſelf therefore whether thy peace, comfort, plenty, be a fruit of Gods forbearance meerly, or of his acquittance. This later is alwayes an act of his gracious mercy: but the other may be a terrible fruit of his hatred againſt thee, inſomuch that thou hadſt better wander up and down like *Cain*, fearing every thing will kill thee, or damn thee, then be in ſuch ſecurity.

Prop. 3. *A godly man may account not only himſelf bound to thank God for the pardon of thoſe ſins he hath committed, but be is to acknowledge ſo many pardons, as by the grace of God he hath been preſerved from ſin.* *Propoſ.* 3.

And if a believer enter into this conſideration, how will it overwhelm him! So often as God hath preſerved thee from ſuch and ſuch ſins, which thy own heart, or temptations would have inclined thee to, God hath virtually given thee ſo many pardons. That God preſerved *David* from killing *Nabal* and his Family, here was interpretatively as great mercy, as in the expreſſe forgiving of the murder of *Uriah*. It is a rule of Divines, *Plures ſunt gratiæ privativæ, quàm poſitivæ*. There are more preventing graces then poſitive. The keeping of evils from us, is more then the good he beſtoweth on us. Therefore *Auſtin* obſerved well, that as *Paul* ſaid, *By the grace of God I am what I am*: So he might alſo have ſaid, *By the grace of God I am not what I am not*. Though therefore we are not ſo ſenſible of *preventing* mercies, as of *poſitive*, yet a due and right conſideration of Gods love in this matter might much inflame our hearts: Say therefore, O Lord, I bleſſe thee, not onely for the pardon of thoſe ſins I have committed, but alſo for thy goodneſſe in preſerving me from thoſe many thouſands, I was prone to fall into, which is in effect, the pardon of ſo many.

Prop. 4. *Remiſſion of ſin is not to be conſidered meerly as removing of evil, but alſo as beſtowing of good.* *Propoſ.* 4.

It is not only *ablativa mali*, but *collativa boni*: it is not a meer *negation* of puniſhment due to us, but a plentifull *vouchſafing* of

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of many gracious favours to us, ſuch as a *Sonſhip*, and a right to eternal life, as alſo *Peace* with God, and *Communion* with him. God alſo never pardons any ſin, but where he ſanctifieth the nature of ſuch an one. Indeed it will be worth the enquiry, Whether this connexion of pardon of ſin with inherent holineſs, ariſe from a natural neceſſity, ſo that one cannot be without the other; or whether it be by the *meer poſitive will*, and appointment of God; for the preſent this is enough, God hath revealed he will never diſ-join theſe.

Propoſ.5. *Prop.5.* *In every ſin there are* (as to the purpoſe of Juſtification, theſe two things conſiderable) *the offence that is done to God*, whereby he is diſpleaſed, *and the obligation of the man ſo offending him to eternal condemnation.*

Now remiſſion of ſin doth wholly lie in removing of theſe two: ſo that when God doth will neither to *puniſh* or to be *offended* with the perſon, then he is ſaid to forgive. We muſt not therefore ſpeak of two kinds of remiſſions, *one* remiſſion of the puniſhment, *another* of the offence and fault; for this is *one* remiſſion, and God never doth the one without the other. It is true there remain paternal and medicinal chaſtiſements after ſin is forgiven, but no offence, or puniſhment ſtrictly ſo taken. What kinde of act this remiſſion is, whether immanent or tranſient, is to be ſhewed in the next Queſtion.

Propoſ.6. *Prop.6.* From the former Propoſition this followeth,

That ſin in the guilt of it is not remitted by any act that we do, but it is a meer act of God.

So that neither the grace of repentance, or love of God is that, which removeth guilt out of the ſoul, but it is ſomething in God onely. It is the opinion of many Papiſts, That God in pardoning doth onely inable to repent for ſin, and then the guilt of ſinne doth naturally and neceſſarily go away, ſo that there needeth no acceptation from God, or act of remiſſion, but onely an infuſion of grace to repent. But this in the next Sermon ſhall mainly be inſiſted upon, and it is of great practical uſe, to take us off from having confidence, and truſt in our ſorrow for ſin. For as when a creditor doth forgive his debtor, it is the ſole act of the creditor, not any thing of the debtor: So in pardoning, it is not any thing that we do, though with

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never ſo much love, and brokenneſſe of heart, that doth releaſe and untie the bond of ſinne, but it is an act of God onely.

If you ſay, *Why then is repentance and faith preſſed ſo neceſſarily, that God doth not forgive without it? For if it be onely an act of Gods, then it may be done without any work of the ſinner intervening.* But of this in the next place; onely for the preſent take notice, That it is not any ſorrow or retraction of ours, that makes a ſinne either remiſſible, or actually remitted, but a meer act of Gods, and if all the men of the world were askt this Queſtion, What they mean, when they pray God to forgive their ſins? The ſenſe of all would be, not that they ſhould doe ſomething which would remit them, but that God by his gracious favour would releaſe them. So then, if all theſe particulars be caſt up together, you may clearly conceive, how God doth forgive ſin, not by infuſing or putting grace into us, which may expel ſin, as light doth darkneſs, but by his outward grace and favour accepting of us: and therefore we are not to relie upon any thing we do, not to preſume, no not of our godly ſorrow for ſinne, but to look up to Heaven, deſiring God would ſpeak the word, that he would pronounce the ſentence of abſolution.

Object.

Anſw.

Let the Uſe be, *To look upon our ſelves as bound in chains and fetters by our ſins,* as made very miſerable by them, that ſo we may the more earneſtly deſire pardon, and put an high prize upon it. Though Gods forgiving be not the putting of godly ſorrow, and the working of a broken heart within us, yet we can never obtain the one without the other. The grace and mercy of a pardon is no more eſteemed by us, becauſe we look not upon our ſelves, as ſo many guilty perſons adjudged to eternal death. Thus the Publican cried out, *Have mercy upon me a ſinner.* What *Plutarch* ſaid of the Husbandman, *That it was a pleaſant ſight to him, to ſee the ears of corn bending to the earth, becauſe that was an argument of fruit within.* No leſſe joyfull is it to ſpiritual husbandmen to ſee their people walk with humble, debaſed, broken hearts, through ſenſe of ſin, and not to walk confidently and delicately, like *Agag*, ſaying, *The worſt*

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is past. God said of *Ahab*, though humbled for externall motives only, *Seest thou how Ahab humbleth himself?* How much more will God take notice of those, who humble themselves upon spiritual grounds, desiring ease from Christ. As therefore *Bernard* writing to one, *epist.* 180. who he thought was not sollicitous enough about the Judgements of God, in stead of wishing him according to the ordinary custom of salutation, *Salutem plurimam*, much health, said, *Timorem plurimum*, much fear: So may the Ministers of God, we wish you not *much joy, but much holy fear*. Alas thou feareſt pain, poverty, death: but the guilt of sin is chiefly to be feared: but we like children are afraid of a vizard, and do not fear the fire, which is a real danger.

LECTURE XVIII.

MAT. 6. 12.

And forgive us our debts.

How our duty of repentance consists with Gods free grace in remitting.

YOu have heard, Pardon of sin is Gods work only, as also his manner of doing it, is not by infusing grace into us, which takes away the guilt of sin, but besides grace sanctifying, there is also an act on Gods part repealing the sentence of condemnation against us. Now because this may seem to overthrow the duty of repentance: and because this is the rock many have been split upon, not being able to reconcile our duty of repentance, with Gods gracious favour of pardoning. I shall speak, though not all, yet as much as relateth to my purpose in hand, concerning the duty and necessity of repentance, although there be no *causality* or *merit* in it, to take away sin, and this may rightly inform us about the true efficacy of our sorrow for sin.

To open this Truth, consider these Propositions:

Propos. 1. First, *That God doth never remit or forgive sin, but where also he giveth a mollified and softened heart to repent.*

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The Scripture doth abundantly confirm this by precepts and examples. It is indeed diſputed by the Schoolmen (as you have heard) whether God by his abſolute power might not forgive ſin without *Sanctification* of our natures, and the grace of *Repentance*; for ſeeing they are two diſtinct mercies, why may not God ſeparate the one from the other? But it is a vain thing to diſpute what God might do, when he hath revealed what he will do. And although we cannot ſay, That there is a *naturall neceſſity* between Juſtification and Sanctification, ſuch as is between the light and heat in the fire; yet this conjoyning of them together by Gods will and appointment, ariſeth from a *condecency* and *fitneſſe* both to God himſelf, who is an holy God, and to the nature of the mercy, which is the taking and removing of ſin away.

2. *Although the Scripture attribute pardon of ſin to many qualifications in a man, yet Repentance is the moſt expreſſe and proper duty.* Propoſ. 2.

The Scripture ſometimes makes *forgiving of others* a neceſſary diſpoſition, ſometimes *confeſſing and forſaking of them*, ſometimes *believing* (though that hath a peculiar nature in receiving of pardon, which other graces have not; and therefore faith obtaineth pardon by way of an inſtrument applying, which other graces do not) But if we ſpeak of the *expreſſe formall qualification*, it is repentance of our ſins, not repentance as it is a meer bare terrour upon thy heart, but as it is ſweetned with *Evangelical* conſiderations. *Luther* ſaid, *There was no word ſo terrible unto him, and which his ſoul did more hate, then that (Repent.)* But it was becauſe he underſtood not Goſpel-grounds. We read then of ſome places of Scripture, which make God to be the only *Author* of blotting out and pardoning ſin. And again we reade of other places, where God doth this for none, but *the broken and contrite heart*. Now both theſe places muſt not be oppoſed to each other: neither may we ſo dwell upon the one, as to neglect the other; ſo to look upon it as Gods act, as if there were nothing required in us: and again, ſo to look upon that which we do, as if God were not to be acknowledged.

3. *None may believe or conclude that their ſins are pardoned before they have repented.* Propoſ. 3.

To this I ſhall ſpeak more particularly, when I handle the Doctrine of Juſtification before Faith. As for the *Aſſertion* it ſelf, it is plain by all thoſe places of Scripture, which make repentance requiſite to pardon, *Ezek.* 14.6. *Ezek.* 18.30. *Mat.* 3.2. *Luk.* 13.3. The learned Dr *Twiſſe*, *Vind. grat. p.* 18. confeſſeth, that there are Arguments on both ſides in the Scripture: Sometimes he ſaith, Pardon of ſin is ſubjoyned to confeſſion and repentance, of which ſort he confeſſeth there are more frequent and expreſſe places; but yet ſometimes remiſſion of ſin already obtained, is made an argument to move to repentance, and he inſtanceth in *David* and *Mary Magdalen*, who did abundantly and plentifully break out into tears, upon the ſenſe of pardon. But theſe inſtances are not to the purpoſe, for *David* repented of his wickedneſs before *Nathan* told him, *That his ſin was taken away*; and his *penitential Pſalm* was not made ſo much for the firſt pardon of his ſin, as the confirming and aſſuring of him in his pardon. Thus it was alſo with *Mary Magdalen*. But more of this in time.

Propoſ. 4. 4. *There is a neceſſity of Repentance if we would have pardon*, both by a neceſſity *of precept or command*; as alſo by a *neceſſity of means and a way*.

Whatſoever is neceſſary, *Neceſſitate medii*, by a neceſſity of means or a way; is alſo neceſſary by a neceſſity of command, though not *è contra*. That repentance is neceſſary by way of a *command*, is plain by the places fore-quoted, and in innumerable other places. I do not handle the caſe, Whether an *actual* or *explicite repentance be neceſſary to ſalvation of every ſinner*; but I ſpeak in the general. It is diſputed, Whether it be a *natural precept*, or a *meer poſitive command*; and if it be a natural or moral command, to which command it is reduced? Thoſe that would have it under the command of, *Thou ſhalt not kill*, as if there were commanded a care of our ſouls, that they ſhould not be damned, are ignorant of the true limits and bounds of the ſeveral Commandments. Its diſputed alſo, When this time of repentance doth binde? It is a wonder that ſome ſhould limit it only to times of *danger and fear of death*. Certainly this command binds as ſoon as ever a man hath ſinned, *Venenata inducias non patiuntur*, A man that hath ſwallowed down poiſon, is not to linger, but preſently to expell it. And one that is wounded, who

who lieth bleeding, doth preſently diſpatch with all readineſſe for Phyſitians, to have his bloud ſtopt: and thus ought men to take the firſt opportunity. Hence in that famous miracle wrought at the pool of *Bethesda*, not the ſecond or third, but he that ſtept firſt into it was the only man that was healed. As repentance is thus neceſſary by way of *command*, ſo alſo by way of *means*: for the Spirit of God worketh this in a man, to *qualifie* him for this pardon; So that although there be no *cauſality*, *condignity* or *merit* in our repentance, yet it is of that nature, that God doth ordain and appoint it a way for pardon: So that the command for repentance is not like thoſe poſitive commands of the Sacraments, wherein the *will* of the Law-giver is meerly the ground of the duty; but there is alſo a *fitneſſe in the thing* it ſhould be ſo: even as among men, nature teacheth, That the injurious perſon ſhould be ſorry, and ask forgiveneſſe before he be pardoned.

5. Concerning this duty of repentance, *there are two extream practical miſtakes*; the one is of the prophane, ſecure man, who makes every empty and heartleſſe invocation of mercy, to be the repentance ſpoken of in the Scripture, whereas repentance is a duty compounded of many ingredients, and ſo many things go to the very eſſence, yea the loweſt degree of godly ſorrow, that by Scripture-rules we may ſay, Repentance is rarely to be ſeen any where; for if you do regard the nature of it, it is a *broken and a contrite heart*. Now how little of the heart is in moſt mens humiliations? Men being *Humiliati magis quam humiles*, as *Bernard* ſaid, humbled and brought low by the hand of God, rather then humble and lowly in their own ſouls. Again, if you conſider the *efficient cauſe*, it is from the Spirit of God, the ſpring of ſorrow muſt ariſe from this hill, *Zech.* 12. *Rom.* 8. Further, if you conſider the motive, it muſt be becauſe God is diſpleaſed and offended, becauſe ſin is againſt an holy law, and ſo of a ſtaining and polluting nature.

5 Two great practical miſtakes concerning repentance obſerved. The firſt of the prophane man.

Laſtly, If you conſider the effect and fruit of repentance, it is an adviſed forſaking and utter abandoning of all thoſe luſts and iniquities, in whoſe fetters they were before chained: ſo that a man repenting and turned unto God, differs as much from himſelf once a ſinner, as a *Lazarus* raiſed up and walking, differs

from himſelf dead and putrifying in the grave. Do not thou then whoſe heart is not contrite, who doſt continually lick up the vomit of thy ſin, promiſe to thy ſelf repentance: No, thou art far from this duty as yet.

The ſecond of the godly. On the other ſide, There is a contrary miſtake, and that is ſometimes by the godly ſoul, and ſuch as truly fear God, They think not repentance enough, unleſſe it be enlarged to ſuch a meaſure and quantity of ſorrow: as alſo extended to ſuch a ſpace of time; and by this means, becauſe they cannot tell, when they have ſorrowed enough, or when their hearts are broken as they ſhould be, they are kept in perpetual labyrinths, and often through impatience do with *Luther* in ſuch a temptation, *Wiſh they never had been made men, but any creatures rather*, becauſe of the doubts, yea the hell they feel within themſelves. Now although it be moſt profitable bitterly to bewail our ſins, and to limit no time, yet a Chriſtian is not to think, Pardon doth not belong to him, becauſe his ſorrow is not ſo great and ſenſible for ſin as he deſireth it. *David* indeed doth not only in his ſoul, but even bodily expreſſe many tears, yea rivers, becauſe of his ſin, and other mens ſins; yet it is a good rule, That the people of God, if they have ſorrow in the chiefeſt manner *apretiativè*, though not *intenſivè*, by way of judgment and eſteem, ſo that they had rather any affliction ſhould befall them, then a *ſin againſt God*, if this be in them, though they have not ſuch *ſenſible intenſe affections*, they may be comforted. When the Apoſtle *John* makes this argument, *He that loveth not his brother whom he hath ſeen, how ſhall he love God, whom he hath not ſeen?* implieth, That things of ſenſe do more move us, then matter of faith. *David* made a bitter out-cry upon the death of *Abſolom*, with ſad expreſſions, *Would to God I had died for thee, O Abſolom, my ſon, my ſon*, &c. But when *Nathan* told him of his *Adultery* and *Murder*, though he confeſſed his ſin, yet we reade not that he made ſuch ſenſible lamentation. Thus *Hierom* writeth of a godly woman *Paula*, that at the death of her children, would be ſo dejected, that ſhe did hardly eſcape death; yet it is not reported that ſhe found ſuch grief for her ſins. So that as in corporal things, a man would chooſe the tooth-ach, rather then a peſtilent feaver, yet a man is more afflicted and pained

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at the tooth-ach, or burning of his finger, then at a feaver: So it may be here, a godly man would rather chooſe the loſſe of his children, or deareſt relations, then loſe the favour of God by his ſinne; yet it may be have more painfull grief in the one then the other. Again, it is to be obſerved, That the Scripture requiring ſorrow or repentance for ſin, doth not limit ſuch a degree, or ſuch a length of time, which if neceſſary, would certainly have been preſcribed.

6. It cannot be denied, *but that the ancient Fathers have ſpoken* Propoſ. 6.
[illegible]bolically of tears and repentance; which phraſes were the occa[illegible] of that corrupt doctrine in Popery. *Chryſoſtom* compareth repentance to the fire, which taketh away all ruſt of ſin in us. *Baſil* cals it, *The medicine of the ſoul*, yea thoſe things which God properly doth, are attributed to tears and ſorrow; as if the water of the eyes, were as ſatisfactory as the bloud of Chriſt; his bloud is clean enough to purge us, but our very tears need waſhing. It is true indeed, we reade of a promiſe made to thoſe who turn from their evil wayes, *Ezek.* 18. 27. he ſhall ſave his ſoul alive; but this is not the fruit of his repentance, but the gift of God, by promiſe: It qualifieth the ſubject, it hath no influence upon the priviledge: Even as a man doth by the power of nature diſpoſe and prepare the body to receive the ſoul, but it is the work of God immediately to infuſe it.

7. *Though therefore repentance be neceſſary to qualifie the ſub-* Propoſ. 7.
jeſt, yet we run into falſhood, when we make it a cauſe of pardon of ſinne. And thus ignorant and erroneous people do: Ask why they hope to be ſaved or juſtified, why they hope to have their ſins pardoned; they return this anſwer, Becauſe they have repented, and becauſe they lead a godly life: Thus they put their truſt and confidence in what they have done. But the Scripture, though it doth indiſpenſably command repentance in every one, yet the efficient cauſe of pardon is Gods grace, and the meritorious is Chriſts bloud: And if repentance come under the name of a cauſe, it can be only of the material, which doth qualifie the ſubject, but hath no influence into the mercy it ſelf. We reade *Luk.* 7. that *Mary Magdalen* had many ſins pardoned her, *becauſe ſhe loved much*: But the Parable of a Creditor which forgave debts, that is brought by our Saviour to aggravate her kind-

kindneſſe, doth plainly ſhew, That he ſpeaks not of a love, that was the cauſe of pardon of her ſin, but which was the effect of it, Gods love melting her heart, even as the Sun doth ſnow. The higheſt expreſſions that we meet with in Scripture, where pardon of ſinne ſeemeth to be aſcribed to godlineſſe, as a cauſe, is *Dan.*4.27. *Break off thy iniquities by ſhewing mercy to the poor.* Here we would think, that if a man would on purpoſe hold, that doing of a good work, would be a proper cauſe to remove ſin, he would uſe no other expreſſion. But firſt it appeareth by the context, that *Daniel* giveth not this counſel in reference to Juſtification, and the pardon of his ſin, ſo as to be accepted with God, but to prolong and keep off that temporall judgement, which was revealed in the viſion, as appeareth by thoſe words [*If there may be a lengthening of thy tranquillity.*] And we have the like inſtance in *Ahab*, who prorogued his calamity by an external humiliation. Again, although the Vulgar tranſlate it, *Redeem thy ſins*, yet the Hebrew word doth properly ſignifie, *To break a thing*, as we tranſlate it, and although by a metaphor it be applied to *redeem* and *deliver*, yet that is alwayes of men and perſons, not things, eſpecially it would be ridiculous to ſay, *Redeem thy ſins:* ſo that the meaning is, That whereas before *Nebuchadnezzar* had by injuſtice and oppreſſion done much rapine and violence; now *Daniel* counſelleth him to break off ſuch wicked wayes, by the contrary expreſſions of love and chaſtity: So that this place giveth not any ſpiritual mercy to repentance, as the proper cauſe thereof.

8. As repentance is thus neceſſary, but not as a cauſe of pardon: ſo neither is it required, as that whereby we appeaſe and ſatisfie God; and this all Popery goeth upon, yea and all Phariſaical ſpirits, in their humiliation, that by thoſe afflictions and debaſements of their ſouls, they ſhall ſatisfie God, and make him amends. But this is ſo groſſe, that the more learned of the Papiſts are fain to mitigate the matter, and ſay, *That ſatisfaction cannot be properly made to God by any thing we do, becauſe all we have and do is from God, and therefore there muſt be an acceptation or covenant by way of gift interpoſed, whereby we may be able to ſatisfie.* And then further they ſay, *There cannot be ſatisfaction made to get the friendſhip of God, which ſin hath violated, but to take away*

ſome thing of temporall puniſhment that belongs to ſinne.

The ſcope of the whole.

So that by all this which hath been delivered, we may give repentance thoſe juſt and true bounds, which Gods Word doth aſſign to it, and yet not give more then Gods Word doth. Neither may we think it a nicety or ſubtilty to make a difference between a qualification, and a cauſe; for if we do not, we take off the due glory that belongs to Chriſt and his merits, and give it to the works we do, and we do make Chriſt and his ſufferings imperfect and inſufficient; and by this we may ſee, in what ſenſe grace inherent or ſanctification doth expel ſin; for if we ſpeak of the filth and pollution of ſin, ſo ſanctifying grace expels it, as light doth darkneſſe, heat doth cold, by a reall mutation and change: So that God in ſanctifying doth no more to expel the ſin, in the filth of it, afterwards; even as the Phyſitian needs to do no more to the removing of the leproſie, then by producing a ſound health in the body. But when we ſpeak of the guilt of ſin, it is not grace ſanctifying within us that doth remove the guilt, but grace juſtifying without us. Inſomuch that although a man after ſin committed were perfectly ſanctified, yet that would not take off the guilt his ſin had brought upon him: So that although that man, needed in ſuch a caſe no further grace of ſanctification to make him holy, yet he needed the grace of remiſſion to take away this guilt. So that the guilt of ſin doth not ceaſe by a natural neceſſity, upon the removing of the nature of the ſin, but upon a diſtinct and new act of Gods favour in forgiving; for if this were ſo, then Gods mercy in giving a repenting heart, and his mercy in pardoning ſhould not be two diſtinct mercies (which yet are evidently diſtinguiſhed by the Scripture) but the ſame entire mercy. Now although this be true, yet how few do reform their judgements in this point? and thereupon they come to put that upon their grace within them, which belongs to grace without them.

Uſe 1. Uſe of Inſtruction, That there may be an happy reconciliation and accord between Gods grace in forgiving, and mans duty in repenting, one need not be preached to juſtle out the other. All error is an extremity of ſome truth, and therefore it is hard to diſcover truth, becauſe its difficult to find out where the bounds are, that truth parts from error. Let not therefore a Chriſtian ſo

reſie upon his repentance, as if there were no Covenant of grace, no bloud of Chriſt to procure an atonement: ſo neither let him extol theſe cauſes to the extinguiſhing of his duties.

Uſe 2. To ſtir up to this duty of repentance, as that without which pardon of ſin cannot be obtained. There is no ſuch free grace nor Goſpel-mercy that doth ſuperſede a broken and contrite heart. Chriſt was broken for thy ſins, yet that will not excuſe thee from a broken heart for them alſo. Chriſt was wounded, and a man of ſorrow for thy ſins, yet that will not take off thy wounds and ſorrow alſo. Indeed if theſe were able to ſatisfie Gods wrath, or to make an atonement, then Chriſt was wounded, and became a man of ſorrows in vain, for God doth not require a two-fold ſatisfaction: but we are wounded for ſin upon other grounds then Chriſt was: we mourn for other cauſes then he did: and conſider, thou that art afraid to grieve here for ſin, how little is this to that which thou ſhalt be forced to grieve for hereafter! Thou art unwilling to be burdened here, but oh how eaſie is that to the load thou muſt ſtand under hereafter! This *Bernard* urged, *When*, ſaith he, *we urge men to repent, they ſay, this is* durus ſermo, *an hard ſpeech, who can bear it? But you are deceived, when God ſhall ſay, Depart ye curſed into everlaſting fire.* This is indeed an hard ſpeech. And account that repentance is as much as the bringing of a man to his wits and minde again. All the while thy ſins are not a burden to thee, thou art in blindeneſſe: even as the childe as long as it is in the dark womb, weeps not, but as ſoon as ever it cometh into the light, then it crieth. As long as thou lieſt in the womb of darkneſſe and ignorance, thou mourneſt not, but when God ſhall open thy eyes to ſee thy eſtate, and the aggravation of thy ſins, then thou wilt burſt out into ſorrow.

LECT.

LECTURE XIX.

MAT. 6. 12.

And forgive us our debts.

IT hath been ſhewed, That there is an happy accord between Gods grace in pardoning, and our duty in repenting. In bounding of which you have heard the Scripture excludes all merit and cauſality from our repentance, and gives the glory of all to Gods grace, and Chriſts bloud.

Before I leave this point, it will be neceſſary to anſwer ſome practical Objections, for there is a great miſcarriage in many about this very duty of repentance. If they be asked, How they hope to be ſaved? they will reply, by their repentance. Thus they make that their Ark and city of refuge; they look upon that as the brazen ſerpent, and not Jeſus Chriſt. And it is no wonder, if this be ſo among ignorant people, when the moſt learned amongſt the Papiſts, do give ſuch power and merit unto repentance. Inſomuch that *Vaſques* ſaith, He wonders at thoſe Catholikes, who have ſuch low and deſpicable thoughts of the righteouſneſſe in us, as that it ſhould not exclude ſin, without any new favour or pardon of God: as if the enabling us to repent, did expel the guilt of ſin, as fire doth water, by a natural neceſſity. Practical Objections concerning repentance.

The firſt Objection therefore may be, *To what purpoſe doth God require Repentance, ſeeing it is no cauſe of pardon? Why may not God forgive ſin, as well without this ſorrow of ours; for if it have no efficacy of it ſelf, to deliver from the guilt of ſin, then ſin might be pardoned, as well without it as with it; for if the Spirit of God prepareth us for pardon, by exciting and ſtirring up Repentance, this Repentance muſt have ſome reſpect of cauſality* Object. 1. Of what uſe repentance may be.

to pardon, or elſe to what purpoſe it is wrought? It is hard therefore to ſee the neceſſity of Repentance, unleſſe it have ſuch effects. Inſiſte fortitèr pœnitentiæ, inhære tanquam naufragus tabulæ, *ſaid* Ambroſe; *And this efficacy all are prone to give to Repentance.*

Anſw.1. Now to anſwer this, lay firſt this foundation, That God doth indiſpenſably require repentance of all, *Act.*17.30. where not only the command of repentance is made known, but the goodneſſe of God in preſſing this duty: for whereas God hath neglected and paſſed over the former times of ignorance, by not revealing any ſuch command unto them, now by the general ſpreading of the Goſpel he doth. For howſoever we tranſlate it (*winked at*) as alſo *Beza* doth, yet *Dien* upon the place ſheweth more probably, that it ſignifieth Gods anger, and indignation to them, and therefore hid the means of ſalvation from them. This grace is alſo required of the godly ſinning, 2 *Cor.*7.9,10. *Revel.*2.16. *Tertullian* ſubtilly, but not ſolidly ſaith, God firſt dedicated repentance in his own ſelf; for before God ſaid, *It repenteth me that I have made man,* the name of repentance was not heard. But we know that God cannot in a proper ſenſe be ſaid to repent, becauſe there is no *ignorance* in his underſtanding, or *mutability* in his will. But to anſwer, Why God doth require it; this in the firſt place might be enough, *Becauſe it is his will and command, Bonum eſt pœnitere, an non, quid revolvis? Deus præcipit,* ſaid *Tertullian:* Is it good to repent, or not? Why doubteſt thou? Hath not God commanded it? It is Gods will, to joyn pardon and repentance together. Though there were no more connexion between theſe two, then by that meer appointment of God, we were bound up to do it. As we ſee in the Sacraments, God hath promiſed ſuch ſpirituall grace in the holy uſe and application of ſuch outward ſigns, where there is no naturall connexion at all between the grace and the ſign; but the union comes by the meer inſtitution and command of God. Although the conjoyning of pardon with repentance, be more then from a meer poſitive command, there is an *aptneſſe* and *fitneſſe* in the thing it ſelf. Now God in commanding of this, doth not becauſe he needed it, or as if he could not do otherwiſe; for if a man may forgive

give another, that hath injured him, although he do not grieve or be troubled for ſuch an offence, why may not God, if we ſpeak of *abſolute* power? Thy tears therefore and thy repentance, they make not God more happy; neither are they required for *Gods good*, but for thy *own good*. Neither doth God require them, as if they ſhould make up any defect or inſufficiency in Chriſts bloud; for alas, if Chriſts bloud be not able to cleanſe away thy ſin, how ſhall thy tears do it? Hence its no leſſe then blaſphemy, which *Rivet* reporteth of *Panigirolla* the Papiſt, who cals it *fooliſhneſſe*, and a grievous ſin to put confidence wholly in Chriſts bloud. Although therefore God puts up thy tears in his bottle, yet if he do not alſo take notice of the bloud of Chriſt, thy ſoul muſt ſtill remain filthy. Do not therefore magnifie thy tears, and undervalue Chriſts bloud. The bloud of the Sacrifice, which repreſented Chriſts bloud, was to be ſprinkled upon the poſts of the door, but not on the threſhold; it was not to be trampled upon or deſpiſed, no more is Chriſts bloud.

In the ſecond place, *There are many reaſons of congruity and fitneſſe, Why a man ſhould repent, though it procure not pardon as a cauſe.* Though God cauſe the Sunne to ſhine, and the rain to fall upon the wicked as well as the righteous, yet pardon and reconciliation is not vouchſafed to the *impenitent*, as well as the *penitent*. *Anſw.* 2. Six Reaſons of congruity betwixt repentance and remiſſion.

The firſt reaſon of *Congruity* is, *Becauſe hereby a man ſhall experimentally know the bitterneſſe of ſin, as well as the ſweetneſſe of it*; For as God, though Chriſt hath fully ſatisfied his juſtice to take away all puniſhment, doth yet heavily afflict his own people for ſin, that ſo they may in their own ſenſe apprehend what wormwood and gall is in ſin; ſo the Lord, though pardon come wholly by Chriſt, yet will give it to none, but to thoſe that repent, that ſo according to their delight in ſin, may alſo be their bitterneſſe for it, *Jer.* 2. 19. *Ariſtotle* ſaid, *Homo eſt magis ſenſus quam intellectus*, much more is he *ſenſus* then *fides*, more *ſenſe* then *faith*, and what he experimentally doth moſt feel, in that he is moſt affected. *Reaſ.* 1.

2. Another *Congruity* is this, *Hereby we ſhall come to prize pardon the more, and to eſteem the grace of God in forgiving.* The *Reaſ.* 2.

ſick eſteem the Phyſician. The broken bones make a man cry out for eaſe. The famiſhed Prodigal would be glad of crums. It is therefore fit, that a mans ſins ſhould be a burden, and an heavy trouble to him, that ſo pardon may be the ſweeter, and Gods love the more welcome. When *Joſephs* brethren were put in fear, and dealt with roughly as ſpies: after this to know that *Joſeph* was their reconciled brother, did work the greater joy. Again, we ſhall hereby judge the better of Chriſts love to us, his ſufferings in his ſoul were more exquiſite then thoſe in his body, when he cried: *My God, why haſt thou forſaken me?* in this was the height of his Agony. Now thou that in thy repentance feeleſt Gods diſpleaſure, art ready to cry out, Why doſt thou forſake me? By theſe throbs and agonies in thy own ſoul, thou maieſt have ſome ſcantling of what Chriſt had in his ſoul: and certainly to think that Chriſt was thus tempted, thus under Gods diſpleaſure for thee, will more indear Chriſt to thee, then that he was made poor, a worm and no man, yea crucified for thee.

Reaſ.3. 3. *Hereby We ſhall give God the glory of his Juſtice, that he might damn us, if he did enter into ſtrict judgement with us.* In repentance we judge our ſelves, 1 *Cor.* 11. that is, we condemn our ſelves, acknowledge ſuch ſins to be committed by us, for which God might ſhew no mercy, for which he might ſay, *Depart ye curſed into everlaſting fire*; and by this means, God is highly honoured, and we debaſed. See this notably in *David*, Pſal. 51.4. *Againſt thee have I ſinned*, that thou mighteſt be juſtified, when thou ſpeakeſt, and clear when thou judgeſt. By this expreſſion, *David* doth acknowledge, that all the afflictions laid upon him for ſin, were juſt, and therefore God was to be cleared howſoever. Thus in repentance a man comes to know himſelf, how low and vile he is, and that if he be ſaved from wrath and hell, it is meerly from Gods good pleaſure; and therefore repentance is a kinde of a revenge upon a mans ſelf, 2 *Cor.* 7.10. The Lord is ſet up in his greatneſs and ſoveraignty, we are made wholly proſtrate.

Reaſ.4. 4. As there is a *Congruity*; *So repentance floweth by naturall conſequence from a regenerated and ſanctified heart:* For ſeeing regeneration is taking away the heart of ſtone, and giving an heart

heart of fleſh, thereby alſo is given a *flexibleneſſe* and *tenderneſſe*, and *aptneſſe to relent*, becauſe God is diſhonoured. As there is in children a natural impreſſion to mourn and relent, when a father is diſpleaſed, ſo that this godly ſorrow floweth from a gracious heart; as a ſtream from the fountain, as fruit from the tree. From this inward principle *David* doth ſo heartily mourn and pray; from this *Peter* goeth out, and weeps bitterly. It is therefore a vain Queſtion to aſk, Why a godly man is humbled for ſinne, it is as if you ſhould aſk, Why a childe mourneth for the death of his father? That love of God within him, which doth abundantly prevail, and reign there, is like fire that doth melt and ſoften. So that as naturall forms are the principles of actions, which flow from them: Thus is a ſupernatural principle of grace within, the ground of all ſpiritual actions that iſſue thencefrom, but although it flow as a fruit, yet many times this ſtream is obſtructed or dried up.

5. There is in godly ſorrow *an aptneſſe or fitneſſe, to be made the means or way wherein pardon may be obtained.* And this is the higheſt our godly ſorrow can attain unto, in reference to pardon of ſinne, *viz.* an *ordinability* of it to be ſuch a way, wherein we may finde mercy. And thus we cannot ſay of impenitency, or any other ſin: That God may forgive a man living in his impieties and wicked wayes, for they have no *aptitude* or *condecency* in their natures, to be referred to ſuch an end. We grant therefore that when the Spirit of God doth humble and ſoften a mans heart for ſin, that it works that in a man, which hath a fitneſſe to be uſed, as the means whereby mercy is obtained; yet that hath no merit or condignity in it to purchaſe ſalvation. Hence it is that we may not ſay, It is all one whether a man doth repent or not; or that repentance is in a man, as a *ſign* only that God hath pardoned; but we muſt go further, and ſay, it is *the means and way* which God hath appointed antecedently to pardon, ſo that where this goeth before, the other cometh after. *Reaſ.* 5.

6. There is a Congruency in repentance for ſin, *Though it be not expiatory or ſatisfactory*; If we do regard the juſtice of God, or the mercy and grace of God. The juſtice of God: The ſixt Reaſon two-fold. 1. In regard of Gods juſtice

For

For if he ſhould pardon ſinfull, impenitent men, though they wallow in all mire and filth, that deſpiſe his grace and mercy, how could his juſtice bear it? Though therefore repentance doth not ſatisfie his juſtice, yet ſins unrepented of cannot be pardoned without injuſtice; and therefore Chriſt did not undertake to ſatisfie the wrath of God in an abſolute *illimited* manner, but in an *ordered way, viz.* in the way of faith and repentance.

2. In regard of his grace and mercy.

Again, It is not beſeeming the grace of God, to give pardon without repentance, for hereby a floud-gate would be opened to all *prophaneneſſe and impiety*; and then what ſenſe or taſte could men have of the grace of God, if it were thus expoſed to all impenitent, as well as repenting? who would *magnifie grace?* who would *deſire it?* So that you ſee, its neither agreeing with the mercy or the juſtice of God, to forgive ſin before, or without repentance.

Object. 2. Whether repentance of it ſelf may not take away the guilt of ſin.

A ſecond Objection may be, *Why repentance wrought by the Spirit of God is not enough to remove ſin in the guilt of it? What neceſſity is there, that beſides this there ſhould be a ſpecial and gracious act of God to pardon?*

Anſw. 1.

1. The Anſwer is from many grounds: Firſt, The Scripture makes theſe two diſtinct mercies, and therefore ought not to be confounded. God promiſeth to turn the heart unto him, and he will turn to it, in the way of pardon. So that a man abſolved at the throne of grace, hath two *diſtinct* benefits, for which he is to give God thanks; the one is, that he makes him to *ſee* his ſins, and be *humbled* for them: The other, that being thus humbled, God giveth him *pardon*; for although God hath ordered it ſo, that where the one goeth before, the other ſhall infallibly follow, yet all this is of Gods goodneſſe. He might have commanded repentance in a deep and broken manner, and when we had done all, yet might have had no pardon, and therefore it is no thanks to thy repentance, but to Gods *grace* that thou doeſt meet with forgiveneſſe.

Anſw. 2.

2. *Our repentance is infirm and weak needing another repentance. Lava, Domine, lachrymas meas,* ſaith he, *O Lord, waſh my tears.* That is only true of Chriſts bloud, which *Ambroſe* ſpake

in

in commendations of water, *Quæ lavas omnia, nec lavaris*, which waſheſt all things, and art not waſhed thy ſelf. So that repentance cannot be the *remedy* to lean upon, for alas that needeth *another remedy*, which is the bloud of Chriſt. If therefore when asked, How doſt thou hope to have thy ſins pardoned? thou anſwer, becauſe thou repenteſt and humbleſt thy ſelf for thy ſins. It will be further demanded, But how doeſt thou hope to have *thy ſins of thy repentance taken away?* Here all muſt neceſſarily be reſolved into the bloud of Chriſt: Take heed then after ſin, of truſting in thy own ſorrow. It is a moſt ſubtil ſinne, unleſſe a man be much acquainted with the Goſpel-way, and his own ſelf-emptineſſe, its impoſſible but that he ſhould look upon his repentance, as that which maketh God amends.

3. If it were poſſible that our *repentance* were perfect, and *without ſpot, yet that could not take away the guilt of ſin committed*, becauſe ſinne is an infinite offence and diſhonour to God, and therefore can never be made up by any man, though he ſhould be made as holy as Angels; for if man had committed one ſinne onely, if the ſame man ſhould preſently be made perfectly holy; or if he had the holineſſe of Angels and Saints communicated to him, all this could not take off the guilt of ſin, neither would all that holineſſe have as much ſatisfied God, as ſinne diſpleaſed and diſhonoured him. Hence God ſent Chriſt into the world to make a reparation, and to bring a greater good, then ſinne could evil. Oh therefore how low muſt this lay thee in the duſt, after ſinne committed! O Lord, Could I repent to the higheſt degree, Could I bring the holineſſe of men and Angels, it could not make up the breach ſinne hath made upon me; what then ſhall I think of my ſelf, whoſe graces may be much perfected and bettered then they are? *Anſw.* 3.

But you may ſay, *Why ſhould not repentance be as great a good, and as much honour God, as ſinne is an evil?* For when you ſay, ſinne hath an infinite evil in it; it is meant only *objectivè*, becauſe God againſt whom it is committed, is an *infinite God*; Now then if ſinne be called *infinite*, becauſe it turneth from an *infinite God*, why ſhould not repentance be ſaid to be Why repentance bears not the proportion in ſatisfaction that ſin does in the offence.

infinite, becauſe it turneth *to an infinite God?* This hath much puzled ſome, and hath made them hold that repentance hath as much *infinite worth* in it, becauſe of God, to whom a man is turned by it, as ſinne hath infinite evil in it. But there is a vaſt difference, becauſe it is enough for ſinne to have an infinite evil in it, becauſe the offence is done againſt an infinite God, and ſo the nature of an offence is according to the object againſt whom it is. As an offence againſt a King or Emperour is more then againſt a private man; ſo that ſtill offences are *more* or *leſſe* as the perſons againſt whom they are, be of *greater* or *leſſe* dignity: but now it is otherwiſe in good things that are done by way of ſatisfaction, that ariſeth from the ſubject, not the object: as now repentance, though it be a turning to God, who is infinite, yet that cannot have infinite ſatisfaction, becauſe the *ſubject* which doth repent is *finite*: Therefore this cleareth the difficulty: offences ariſe according to the *object*, but ſatisfaction encreaſeth according to the *ſubject*. Hence it is, That Chriſt only could ſatisfie, becauſe he only was an infinite perſon. Otherwiſe if grace or holineſſe could have done it, Angels might have wrought our redemption. Beſides, our repentance and turning to God, cannot be as meritorious of good, as ſinne is of puniſhment, becauſe of that true rule, *Malum meum & purè malum eſt, & meum eſt: bonum meum, neque purè eſt, neque meum eſt.* Our ſins are altogether, and onely ſins, and they are truly ours: but our good things are neither purely *good* things, nor yet *ours*, but the gifts of God.

Object. 3. What harm to God in ſin.

The laſt Objection is, *Why ſhould there be ſuch preſſing of mourning and repenting for ſin, and that becauſe it is ſuch an offence to God. For ſeeing God is all-ſufficient and happy enough in himſelf, our ſins do not hurt him, or make him miſerable, no more then our graces adde to his happineſſe, but as he is above our graces, ſo he is alſo above our ſins: ſeeing therefore God is incapable of any injury from man, why ſhould ſin be ſuch an offence?*

Anſw. By diſtinguiſhing Gods Attributes

The Anſwer is eaſie, If you conſider the *internall Attributes of God, as Juſtice, Wiſdom, Glory and Happineſſe*: So God can have no loſſe or injury, for he is alwayes the ſame happy and immutable glorious God: but if you do conſider the *external*

good

good things that are due to him from men, as Honour, Praiſe, Reverence, *&c.* Theſe may be taken away from God by the perverſe wils and lives of men, and ſo God have leſſe of this eternal Honour and Glory then he hath. And although this external Honour and Reverence do not make to the internal Happineſſe of God, yet he is pleaſed with this, and commands it of men, and threatens to puniſh where it is denied him: and certainly we may not think the Scripture doth aggravate ſinne under this title, as an injury to him, as that which offends him, and is diſobedience unto him, if ſo be there were not ſome *Reality*. Beſides the *Neceſſity* of Chriſts death by way of ſatisfaction, doth neceſſarily argue, That ſinne is a reall offence and diſhonour to him. And laſtly, a ſinner as much as lieth in him, depriveth God of all his inward happineſſe and glory; inſomuch that if it were poſſible God would be made leſſe happy by our ſins. It is no *thanks* to a ſinner that he is not, but it ariſeth from his *infinite Perfection* that he cannot.

Let the firſt Uſe be, *To commend Repentance in the neceſſity of it, if ever we would have pardon.* God hath appointed no other way for thy healing. Never perſwade thy ſelf of the pardon of ſinne, where ſinne it ſelf hath not been bitter to thee. Beſides, where godly ſorrow is, there will be earneſt prayer and heavenly aſcenſions of the ſoul unto God, for his pardon. Hence, *Zech.* 12. The ſpirit of *Prayer* and *Mourning* is put together, and *Rom.* 8. *Prayer and groans unutterable.* As the fowls of the Heaven were at firſt created out of the water; ſo do thy heavenly breathings after God, ariſe from thy humbled, and broken ſoul. It is preſumption to expect pardon for that ſinne, which hath not either actually or habitually been humbled for by thee. If a man ſhould expect health and life, yet never eat or drink, would you not ſay, he tempted God, and was a murderer of himſelf? So if a man *hope* for pardon, and yet never *debaſe or loath himſelf* repenting of his ſins, will you not ſay, he is a murderer of his ſoul? And be encouraged to it, becauſe God hath annexed ſuch a gracious Promiſe to it. He might have filled thee with ſorrow here and hereafter. It might be with thee, as the damned Angels, *Uſe* 1.

gels, who have neither the grace of repentance, nor the mercy of pardon.

Use 2. 2. Not to truſt in repentance, but after all thy humiliations ſtill to depend only upon Chriſt. Though Chriſt died, and was crucified, yet he did not loſe his ſtrength and efficacy. This was repreſented in that paſſage of Gods providence, *That a bone of his was not broken*; Relie therefore upon Chriſt wounded for ſinne, not upon thy own heart that is wounded, uſe this, but truſt only in Chriſt. Dependance upon Evangelical graces doth evacuate Chriſt, as well as confidence in the Law. A man may not only preach the Law, and the duties thereof to the prejudice of Chriſts glory; but alſo the duties and graces of the Goſpel. If a man relieth upon his repentance and believing, he maketh Juſtification and Salvation to be of works, though it be of faith; for he makes his faith a work, and gives that glory which belongs to Chriſt, to his own repentance.

LECTURE XX.

MAT. 6. 12.

And forgive us our Debts.

What kinde of act in God forgiveneſſe of ſin is.

IT hath already been demonſtrated at large, How God doth remit or forgive ſins. We come now to ſhew, *What kinde of act forgiveneſſe of ſin is, and whether it be antecedent to our faith and repentance.* Both theſe Queſtions have a dependency one upon another; and therefore muſt be handled together.

The firſt Doubt is, *What kinde of act in God forgiveneſſe of ſin is?* Whether it be an immanent act in-dwelling and abiding in God, or tranſient, working ſome reall effect and change upon the creature.

Now in handling of this, I ſhall not trouble you with that perplex Queſtion ſo much vexed by the Schoolmen, *Whether a tran-*

a tranſient action be in the Agent, or in the Patient, but lay down ſome differences between an *immanent action*, and a *tranſient action*; only you muſt take notice that we are in meer darkneſſe, and not able to comprehend how God is ſaid to act or work. For on the one ſide, we muſt not hold that there are any *accidents* in God; or that he can be a ſubject recipient of ſuch, becauſe of his moſt *pure and ſimple Eſſence*; ſo that whatſoever is in God is God. And yet on the other ſide, the Scripture doth repreſent God doing and working ſuch mercies and judgements as ſeemeth good to him. Only this ſome conclude of, wherein others with ſome probability diſſent, that Gods *knowledge* and *will* is the cauſe of all things that are done; ſo that there is not an *executive* power beſides them, whereby he doth this or that; As we ſee there is in man, though an Artificer wils ſuch a thing to be done, yet that is not exiſtent till he hath wrought it, but now God worketh all things by a meer command of his will, as appeareth *Gen.* 1. God ſaid, *Let there be light, and there was light*; Here was Gods will to have it ſo, no executing power diſtinct from that will. Therefore it is a ſure truth, *De Deo etiam vera dicere periculoſum eſt.* It is dangerous to aſſert things though true of God; and *Tunc dignè Deum æſtimamus cum inæſtimabilem dicimus*, then do we rightly eſteem of him, when we judge him above our thoughts or eſteem. We muſt not therefore apprehend of God, as having a new will to do a thing in time, which he had not from eternity (as *Vorſtius* and others blaſpheme) but his will was from all eternity, that ſuch a thing be in time accompliſhed by his wiſdome. As for example, in Creation, God did not then begin to have a will to create: but he had a will from all eternity, that the world ſhould exiſt in time; and thus it is in Juſtification and Sanctification; not that theſe effects are from eternity, but Gods will is: And if you ask, Why, ſeeing Gods will to *create* or *juſtifie* is from *eternity*, *Creation* and *Juſtification* are not alſo from *eternity*? The anſwer is, becauſe God is a *free Agent*, and ſo his will is not a neceſſary cauſe of the thing, for then it would be immediately, as the Sun beams are neceſſarily as ſoon as the Sun is; but it is a voluntary principle, and ſo maketh the effect to be at the time he preſcribeth. As if there

Two cautions concerning the workings of God.

1. There are no accidents in him.

2. No new will in him.

were an Artificer or Carpenter, that could by his meer will cause an house to be reared up; he might will this to be done in such and such a year long after his will of it to be: So God when the world is made, when a sinner is justified, willed these things from all eternity, and when they come to have a being, these effects cause an extrinsecal denomination to be attributed to God, which was not before, as now he is a Creator, and was not before, now he justifieth, and did not before. *There is no change made in God, but the alteration is in the creature.* But of this more in its time. Let us come to give the differences between an *immanent action*, and a *transient*, and then we may easily see, which of these two Justification or Remission of sinne is.

Differences between an immanent & transient action.

1. An immanent action produceth no outward effect.

The first and proper difference is this, *An immanent action is that which abides in God, so that it works no reall effect without:* As when God doth meerly know or understand a thing; but a transient action, is when a positive change is made thereby in a creature, as in Creation, *&c.* So that we may conclude of all Gods actions, which do relate to believers, only *predestination* is an immanent act of God, and all the rest, Justification, Regeneration, Glorification, are transient acts: for Predestination though it be an act of God choosing such an one to happinesse, yet it doth not work any reall change or positive effect in a man, unlesse we understand it *virtually*, for it is the cause of all those *transient actions* that are wrought in time. Howsoever therefore Justification be called by some an immanent action, and so made to go before Faith and Repentance *, as if Faith were onely a declaration and signe of pardon of sinne from all eternity, yet that cannot be made good, as is to be shewed.

* *Extra controversiam est, remissionem peccatorum, prout actus est in Deo immanens ante[illegible] nostram [illegible] & resipiscentiam.* Twiss. *Vin. gr. pag.* 18.

2. An immanent action in God is from eternity.

A second difference floweth from the other, *An immanent action is from eternity, and the same with Gods essence, but a transient action is the same with the effect produced.* Hence the Orthodox maintain, That Gods decrees are the same with his nature. Hence when we speak of Gods willing such a thing, it is no more then his divine Essence, with an habitude and respect to such objects; Gods Decrees are no more then God decreeing, Gods will no more then God willing: otherwise the *simplicity*

of

of Gods nature will be overthrown, and thoſe *volitions* of God will be *created entities*, and ſo muſt be created by other new *volitions*, and ſo *in infinitum*, as *Spanheimius* well argueth, only the later part ſeemeth not to be ſtrong or ſufficient, becauſe when man willeth, he doth not will that by a new volition, and ſo *in infinitum*, and why then would ſuch a thing follow in God? Beſides its no ſuch abſurdity in the actings of the ſoul, to hold a progreſſe *in infinitum*, thus far, that it doth not determinately pitch or end at ſuch an act. It is one thing to have things *diſtinguiſhed* in God, and another thing for us to *conceive* diſtinctly of them. The former is falſe: The later is true and neceſſary. But with tranſient actions it is otherwiſe, they being the ſame with the effects produced, are in time; And this is a perpetual miſtake in the Antinomian, to confound Gods *Decree* and *Purpoſe* to juſtifie, with *Juſtification*, Gods *immanent* action from all *eternity*, with that *tranſient*, which is done in time. Whereas if they ſhould do thus in matters of Sanctification and Glorification, it would be abſurd to every mans experience, whereas indeed a man may as truly ſay, That his body is glorified from all eternity, as that his ſins are forgiven from all eternity. And certainly Scripture ſpeaks for one as well as the other, when it ſaith, *Whom he hath juſtified, them he hath glorified.*

By theſe two differences, you may ſee, *That pardon of ſin is a tranſient action*, and ſo Juſtification alſo, partly, becauſe it leaveth a poſitive, real effect upon a man juſtified; he that was in the ſtate of hatred, is hereby in a ſtate of love and friendſhip, he hath peace with God now, that once was at variance with him. Now when we ſay, There is a change made in a man by Juſtification, it is not meant of an inward, *abſolute* and *phyſical* one, ſuch as is in Sanctification, when of unholy we are made holy, but *morall* and *relative*; as when one is made a Magiſtrate, or husband and wife: partly, becauſe this is done to us in time, whereas immanent actions were from all eternity, and therefore it would be abſurd to pray for them, as it is ridiculous for a man to pray he may be predeſtinated or elected. Some indeed have ſpoken of Predeſtination, as *actus continuus*, a continued act, and ſo with them it is good Divinity, *Si non ſit predeſtinatus.*

deſtinatus, ora ut prædeſtineris, If thou beeſt not predeſtinated, pray that thou maieſt be; but this is corrupt doctrine, and much oppoſeth the Scripture, which doth frequently commend election from the *eternity* of it, that it was before the foundations of the world were laid; whereas now for pardon of ſinne, it is our duty to pray that God would *do* it for us. This being thus cleared, we come to anſwer the next Queſtion depending upon this, *viz.* Whether God doth juſtifie or forgive our ſins before we believe or repent? and our anſwer is negative, That God doth not. Although there are many who are pertinacious, that he doth; and ſo they make Faith not an inſtrumental cauſe to apply pardon, but only a perſwaſion that ſin is pardoned; and thus repentance ſhall not be a condition to qualifie the ſubject, to obtain forgiveneſs, but a ſign to manifeſt that ſin is forgiven. This Queſtion is of great practical concernment; and therefore to eſtabliſh you in the truth, conſider theſe Arguments.

Arguments proving our belief and repentance antecedents of juſtification. *Argum.* 1.

1. The Scripture ſpeaks of *a ſtate of wrath and condemnation, that all are in before they be juſtified or pardoned.* Therefore the believers ſins were not from all eternity forgiven; for if there were a time, *viz.* before his Regeneration and Converſion, that he was a childe of wrath, under the guilt and puniſhment of ſin, then he could not be at the ſame time, in the favour of God, and peace with him. Now the Scripture doth plentifully ſhew, That even believers before their Regeneration are detained in ſuch bonds and chains of guilt and Gods diſpleaſure, *Epheſ.* 2.1, 2,3. There the Apoſtle ſpeaking to the converted Epheſians, telleth them of the wretched and curſed condition they were once in, and he reckons himſelf amongſt them, ſaying, *They were children of wrath, and that even as others were:* So that there is no difference between a godly man unconverted, and a wicked man, for that preſent ſtate, for both are under the power of Satan, both walk in diſobedience, both are workers of iniquity, and ſo both are children of wrath. It is true, the godly man is predeſtinated, and ſo ſhall be brought out of this ſtate, and the other left in it. But predeſtination (as is more largely to be ſhewed) being an immanent act in God, doth denote no poſitive effect for the preſent of love upon the perſon; and there-

for

fore he being not justified, hath his sins imputed to him, lying upon him, and therefore by the Psalmists argument, not a blessed man. This also, 1 *Cor.* 6.9, 10, 11. The Apostle saith of some *Corinthians*, That they were such as abiding in that state could not inherit the kingdom of God, *and such were some of you, but ye are washed, but ye are justified.* Therefore there was a time when these *Corinthians* were not justified, but had their sins abiding on them. Likewise all the places of Scripture, which speak of Gods wrath upon wicked men, and that they have no peace with God, must needs be true of all godly men while unconverted. *He that believeth not, hath not life, and the wrath of God abideth on him, and without faith it is impossible to please God.* Now who can deny but that this is true of *Paul*, while no believer, but an opposer of godlinesse? The Psalmist also saith, *God is angry with the wicked every day*; Was not this true of *Manasses* before his conversion? It must therefore be a very poisonous Doctrine, to say, That God is as well pleased with a man before his conversion, as after.

2. *If the Scriptures limit this priviledge of Justification and pardon only to those subjects that are so and so qualified, then till they be thus furnished, they cannot enjoy those priviledges.* The places are many which testifie this, *Act.* 3.19. *Repent, that your sins may be blotted out.* Therefore their sins stood uncancelled, as so many Debts in Gods register Book, till they did repent, *Act.* 26.18. *To turn them from darknesse to light, from the power of Satan to God, that they may receive forgivenesse of sins.* Therefore they had it not, while under the power of darknesse, 1 *Joh.* 1.9. *If we confesse our sins, he is faithfull and just to forgive us our sins*, which supposeth, That God doth forgive our sins only, when we confesse and forsake them, *Matth.* 6.15. *If ye forgive not, neither will my heavenly Father forgive you.* It is in vain to number up more places, for these do necessarily prove sinne is not forgiven, till Faith and Repentance. They do not indeed argue a causality or merit, yet they infer a necessary presence in those that obtain pardon, and do hold by the same proportion, as those places which require Sanctification before Glorification. *Argum.* 2.

3. Where the Scripture requireth *many things to the obtaining* *Argum.* 3.

of any ſpeciall benefit, there that benefit cannot be ſaid to be enjoyed, till all thoſe things be brought about. Now the Word of God ſpeaks of ſeveral things required to pardon of ſin. There is the *Grace and mercy of God*, as the *efficient cauſe*, Pſal. 51. 1. Iſa. 43. 25. Rom. 3. 25. 2. There is requiſite *the blood of Chriſt*, as the *meritorious cauſe*; for there can be no remiſſion of ſins without effuſion of bloud, *Rom.* 3. 25. 1 *Cor.* 15. 3. *Heb.* 1. 3. 1 *Joh.* 4. 10. 3. There is *Faith* required as an *inſtrumental cauſe*, Act. 26. 18. Rom. 3. 25. Now although an inſtrumentall cauſe have not that worth or excellency as the efficient and meritorious have, yet it is *as neceſſary* in the way of an *inſtrument*, as the others are in their reſpective cauſalities: ſo that as a man may not from thoſe places, which ſpeak of Gods grace, inferre, therefore remiſſion of ſins is before Chriſts death: So neither may a man argue, becauſe Chriſt died to take away our ſins, therefore theſe are taken away before we believe. So that this Argument may fully eſtabliſh us. We ſee the Scripture ſpeaking of three cauſes cooperant to pardon of ſin, therefore I may not conclude the effect is wrought till all thoſe cauſes be. And as the Scripture ſpeaks of theſe cauſes, ſo, as you heard, of many qualifications in the ſubject. Inſomuch that it is ſo far from being a duty to believe our ſins were pardoned from all eternity *antecedently* to faith and repentance, that we are undoubtedly to believe they were not. If the King proclaim a pardon to every one that ſhall humble himſelf, and ſeek it out. If the Phyſician prepare a potion, for the patient to receive it, ſhall any man ſay becauſe of thoſe cauſal preparations, that either the one is pardoned, or the other healed before their particular application of thoſe things?

Arg. 4. 4. *If our ſins be pardoned antecedently to our Faith and Repentance, then all thoſe effects which are inſeparable in the leaſt moment of time from Juſtification, are alſo antecedent to our Faith and Repentance:* But it is evident by experience, that is not ſo. It is a clear truth, That Sanctification of our natures is individually conjoyned one with the other. So that although there be a priority of nature, yet they are together in time. God pardons no mans ſins whom he doth not heal; *Rom.* 8. 1. 1 *Joh.* 1. 9. *Pſal.* 32. 2. A man may be juſtified, and not glorified, but not juſtified and unr

unregenerated. Then if so, a man shall be at the same time, unconverted, and converted, at the same time a member of Christ, and a member of the devil; and so as they say, we are justified only declaratively in our own consciences, so we shall be regenerated, and converted only declaratively. Again, where sins are pardoned, there is blessednesse, as the Psalmist speaks, then I may call *Paul* a blessed Persecutor: *Manasses* a blessed murderer, for they had no sin imputed to them at that time. Besides those whose sins are pardoned, may boldly go to the throne of grace, and call God Father; all which are contrary to the whole tenour of Scripture, which expostulateth with men, for taking his name or words into their mouth, and hate to be reformed: yet a Doctor of this Antinomian sour leaven, affirmeth * boldly, *That God doth love us as well before conversion, as after, That God did love Paul with as great a love when he persecuted the Church, as when he preached the Gospel*; How must this devour up all godlinesse, when I may have the same faith and confidence in God for pardon in the acting of flagitious crimes, as well as out of them, in prayer and humiliation? and if he may have the same faith, why not then the same consolations, and joy in conscience?

* Den reconcil. with God, p. 25

5. *If Justification do antecede our Faith, so that Faith doth only declare our pardon of sin, then any other grace may be said to justifie as well as Faith.* For take any other grace, repentance, humility, joy, these are all the fruits of Gods Spirit, and so demonstrate his election of us, his justification of us. But how unanswerably do the Orthodox prove, a peculiar instrumental vertue in faith for pardon, which others have not? The Apostle expresseth it, διὰ πίστεως, through faith in his bloud, not love of his bloud; and indeed the Apostle maintaineth that Gospel-position against false teachers, *viz.* That we are justified by Faith, not by works. The Question was not, Whether the works of the Law did justifie us declaratively only, but causally. So then by this Doctrine, Faith must no more be called the hand, or the eating and drinking of Christs body and bloud, but only made a sign of such mercies. *Arg. 5.*

6. *If pardon of sin be from all eternity, going before our Faith and Repentance, because of Gods election, then it must also be ante-* *Arg. 6.*

cedent to the death and obedience of Christ. So that not only our tears, but Christs blood shall be excluded from this great favor. The reason is plain, Because Gods predestination and election is antecedent to Christ, yea Christ is a fruit of our election: so that the Orthodox maintain against Arminians, though we be chosen in Christ, yet not for Christ. Christ is the meritorious cause of Justification and Glorification, but not of predestination, that is meerly from his own self; so that if Gods act of predestinating us be enough to instate us into all this favour and love, what need is there of an atonement by Christs blood? and thus we may urge a Doctors Argument upon himself. All the elect of God are justified, but all the elect of God are elected antecedently to Christs merits, therefore they are justified before Christs merits.

Den. Arg. 3. to prove we are justified before we believe.

Arg. 7. 7. *If (because its said*, Ephes. 2. *That while we were dead, Christ gave himself for us: And* Rom. 5. *That he died for the ungodly)* it followeth, *Our sins are pardoned before we believe, then it will also follow, that all mens sins are pardoned.* For the Texts that speak thus of his dying for the ungodly, and for enemies, make no distinction of one from another: And thus a *Judas* as well as a *Peter* is bound to believe his sins are pardoned. Those that argue against all qualifications, and say, God requireth nothing of thee, though lying in thy blood, must needs hold an universal promiscuous pardon of all, and that such a sin as presumption is not possible; for if I believe that Christ died to take away my sins, though I walk in all disobedience, yet that is not presumption, but a duty. It is true the Orthodox call upon those who lie groveling in their swinish lusts to come unto Christ, and to believe in him; but what is that faith? Not a faith that sins are already pardoned, but a faith relying on him for pardon, which faith also at the same time cleanseth and purifieth the heart. Therefore let us take those general Texts, which speak of Christs dying to take away the sins of enemies; and let any Antinomian give a true reason, why one mans sin is pardoned rather then another; and although to evade this, they fall into another error, holding Christ died for all; yet that will not serve the turn, unlesse they hold, That all men shall actually be saved, and none damned; for those Texts speak of a benefit

that

that is actually obtained for thoſe, in whoſe behalf he died. And thus I have produced ſeven Arguments for the antecedency of our Faith and Repentance to our Juſtification, as many in number, as the fore-quoted Author brings againſt it. Other grounds may be pleaded to this purpoſe, when we ſhall demonſtrate, that all ſins are not pardoned together.

Uſe, Of Exhortation, To avoid all preſumption, whether it be wrought in thee by thy own carnal heart, or corrupt Teachers, and that is, when thou believeſt pardon any other way then in Scripture-bounds; there is a Phariſaical preſumption or Popiſh; and there is an Antinomian or Publican preſumption. The former is, when we hope for pardon, partly by Chriſt, and partly by our own works and merits. The other is, when we expect it, though living and walking in ſin. Now it is hard to ſay, whether of theſe is more derogatory to Chriſt. The one ſins in the exceſſe, the other in the defect. Be not therefore a Phariſee, excluding Chriſt either in whole or in part from the cauſe of pardon, *Tutius vivimus, quando totum Deo damus*; we live more ſafely, when we give all unto God, and take nothing unto our ſelves. In the next place be not a Publican. Think not to have Chriſt and Belial together; expect not pardon for ſin without repentance of it. The world is filled with theſe two kinde of preſumers: ſome limit Gods grace, and aſſociate their performances with it. Others extend it too far, and conjoyn their luſts with it. But as the Apoſtle ſaith, *If of works, and of the Law, then there is no grace*: So we may, if of luſts, and prophane impieties, then there is alſo no grace. We are therefore both to avoid ſins, and carnal confidence in our own righteouſneſſe, if we would have Chriſt all in all. In vain did *Peter* and *Mary Magdalen* pour out their ſouls with ſo much bitterneſſe, if pardon of ſin may be had without this. It is *Hieroms* obſervation, That in all *Pauls* Salutation, Grace goeth before Peace, for till Gods grace hath pardoned our ſins, we can have no peace, and God doth not pardon, but where he gives repentance. Labour therefore for that which is indeed the good of thy ſoul, *viz.* Pardon of ſinne. When the rich man in the Parable, ſpeaking of the corn in his barns, ſaid, *Soul, take thine eaſe, thou haſt much good laid up for thee*. He ſpake as if he had *porcinam animam*, the

Uſe.

the ſoul or life of an hog; for, what good is corn and wine to a mans ſoul? Forgiveneſſe of ſin and reconciliation with God; that is the connatural and ſutable good and happineſſe for the ſoul.

LECTURE XXI.

MAT. 6. 12.

And forgive us our debts.

Whether Juſtification precede faith and repentance. Arguments for the affirmative

IT hath been proved, That God doth not juſtifie or pardon a man till he doth believe; and that the wrath of God abideth upon ſuch an one. It is neceſſary in the next place to anſwer thoſe Objections which are propounded by the Adverſaries, becauſe ſome of them carry a ſpecious pretence with them. And indeed the Antinomian with thoſe Arguments he fetcheth from ſome places of Scripture, is like *David* in *Sauls* Armour, not able to improve them, the weapons being too big for him. But before I enter into the Conflict, its worth the enquiry, what the judgement of the Orthodox is in this point.

From authority of orthodox men.

The Remonſtrants, *Acta Synod. p.*293. bring ſeverall places out of our Authours, *Lubertus*, *Smoutius*, *Piſcator*, and Others, wherein they expreſly ſay, *That God doth blot out our ſins, before we either believe or amend our lives, and that this pardon doth antecede our knowledge of God, Faith, Converſion, or Regeneration of the heart.* Thus alſo D. *Twiſſe*, in the place before quoted. *Pemble* alſo to this purpoſe (*pag.*24.) *The Elect* (ſaith he) *while unconverted, they are then actually juſtified, and freed from all ſin by the death of Chriſt; and ſo God eſteems of them as free, and having accepted of that ſatisfaction, is actually reconciled to them:* But the falſhood of this will appear in Anſwer to the ſixth Argument. When *Grotius* had diſtinguiſhed of a twofold remiſſion, a full remiſſion, and a leſſe full remiſſion, holding

ing this later kinde of remiſſion to be given to impenitent ſinners, abuſing two places of Scripture for this purpoſe, *Rom.* 5. 10. 2 *Cor.*5.19. *Rivet* confuteth him, making it a ſure truth, That ſins are not actually remitted, but to thoſe that repent, and faith, *Quinam ſunt ii, qui volunt actu remiſſa peccata cuiquam ante converſionem? certè nobis ſunt ignoti.* Who are they that ſay, ſins are actually pardoned before converſion? Certainly they are unknown to us. Although we acknowledge the price of reconciliation and redemption to have been prepared for the elect from all eternity, or in Gods purpoſe and intention remiſſion of ſins to have been ordained for them, even as converſion, which in his time by Gods grace are to be effected. Thus *Rivet, vind. Apol. p.* 127. If therefore any of our Orthodox Authors have acknowledged a remiſſion of ſins before faith, it hath been in a particular ſenſe to oppoſe the Arminians, who maintain a reconciliability, and not a reconciliation by Chriſts death, and not in an Antinomian ſenſe, as is more largely to be ſhewed in anſwering of their Objection, brought from Chriſts death for enemies and ſinners. Indeed ſome learned and worthy men ſpeak of a Juſtification before faith in Chriſt our head, as we are accounted ſinners in the firſt *Adam* or common perſon. Thus *Alſtedius* in his ſupplement to *Chamier, pag.*204. when *Bellarmine* arguing againſt the holineſs of the Proteſtants Doctrine, and bringing this for a paradox above all paradoxes, *That I muſt be juſtified by faith, and yet juſtifying faith be a believing that I am juſt and righteous*; *which is* (ſaith *Bellarmine*) *beſides and againſt all reaſon*; He anſwereth among other things, That Chriſt and the elect are as one perſon, and therefore an elect man is juſtified before faith in Chriſt, as the principle of righteouſneſſe before God; and then he is juſtified by faith as an inſtrument, perceiving his juſtification in that righteouſneſſe of Chriſt. So that faith as it goeth to the act of juſtification, is conſidered in reſpect of that paſſive application, whereby a man applieth the righteouſneſſe of Chriſt to himſelf, not of that active application whereby God applieth to man the righteouſneſſe of Chriſt: For this application is only in the minde of God.

To this purpoſe the learned *Zanchy* in his Explication of the ſecond

ſecond Chapter of the Epiſtle to the *Epheſians*, upon thoſe words, *verſ.* 5. [*And you being dead in ſin, he hath quickned together with Chriſt*] doth in the firſt place diſtinguiſh of a two-fold quickning. One whereby we are freed from the guilt of ſinne, and inveſted with a title or right to eternal life; The other from the power of ſinne, whereby we are made ſpiritually alive to God. The former is Juſtification, the later Sanctification. Now (ſaith he) this two-fold bleſſing is to be conſidered in Chriſt, and in our own perſons. In the firſt reſpect, God did quicken us in Chriſt, when by his death (ſinne being expiated) he freed from guilt all the elect that have been and ſhall be, conſidering them as members in Chriſt their head. In the later reſpect, God doth it, when having given us faith, he gives us alſo remiſſion of ſins, and imputeth Chriſts righteouſneſſe to us. And afterwards the fore-quoted Author, making this Objection to himſelf, How Chriſt could be ſaid to be freed from the guilt of ſinne, who had no ſin? He anſwereth, The perſon of Chriſt is conſidered two wayes; Firſt, in it ſelf, as God-man, and ſo Chriſt was not bound by any guilt. Secondly, as appointed head, and ſo repreſenting our perſons. In this reſpect, as God laid our iniquities upon him, *Iſa.* 55. So when they were expiated by his bloud, then was he releaſed from the guilt of thoſe ſins. We might inſtance in other Authors, but theſe may ſuffice to certifie, that ſome orthodox and learned Divines do hold a Juſtification of the elect in Chriſt their head, before they do believe, yet ſo, as they acknowledge alſo a neceſſity of a perſonal Juſtification by faith, applying this righteouſneſſe to the perſon juſtified. Therefore although this Doctrine paſſe for true, yet it will not ſtrengthen the Antinomiſts. Although even the truth of this opinion may modeſtly be queſtioned, unleſſe by being juſtified in Chriſt our head, we mean no more, then that Chriſt purchaſed by way of ſatisfaction our Juſtification for us, and ſo virtually we were juſtified in Chriſts death and reſurrection. But the learned men of that opinion, ſpeak as if God then paſſed a formal Juſtification upon all (though afterwards to be applied) that are elected; even as in *Adam* ſinning all his poſterity were formally to be accounted ſinners.

What the opinion above ſaid may mean.

Now

Now this may justly admit a debate, and there seem to be many Arguments against it.

That so expounded it seemeth but weak, for these Reasons.

First, If there were such a formal Justification, then all the elect were made blessed and happy, their sins were not imputed to them: for so in *Adam* when accounted sinners, they are wretched and miserable, because sin is laid to their charge. And if the elect before they believe or repent were thus happy, how then at the same time could they be children of wrath? and so God imputing their sins to them, Can God impute their sins to them, and not impute them to them at the same time? It is true, if we say, That Christ by his sufferings obtained at Gods hand, that in time the elect should beleeve and be justified, this is easily to be conceived; but it is very difficult to understand, how that all our sins should be at the same time done away in Christ (who is considered as one person with us) and yet imputed to us. *Reas.* 1.

Secondly, I do not see how this Doctrine doth make our justification by faith to be any more then declarative, or a justification in our conscience only, and not before God, and so by believing our sins should be blotted out in our sense only, when they were blotted out before God by Christs death already. And so our Justification by faith, shall be but a copy fetcht out of the Court roll, where the sentence of Justification was passed already, whereas the Scripture speaks to this purpose, That even before God, and in his account, till we do believe and repent, our sins are charged upon us, and they are not cancelled or blotted out, till God work those graces in us. Therefore this opinion may symbolize too much with the Adversary, and indeed none of the meanest Antinomians * speaks of an original reconciliation which was wrought by Christ on the cross, without any previous conditions in us, and urgeth that parallel of the first *Adam*, in whom we all sinned before we had any actual being; as also that Text, *Col.* 3. 3. where we are said to be dead with Christ. *Reas.* 2.

* *Den.* recon. of man with God *p.* 3, 4.

Thirdly, It is difficult to conceive, how Christ should represent any to his Father, thereby to partake of the heavenly blessings which come by him, till they do actually beleeve, and are incorporated in him, for they are not his members till they *Reas.* 3.

do believe: and till they are his Members, he cannot as an head repreſent them. It is true, God knoweth whom he hath elected, and to whom in time he will give faith, whereby they may be united to Chriſt, and ſo it's in Gods purpoſe and intention to give Juſtification and Sanctification to all his elect: but theſe being mercies vouchſafed in time, and limited to ſuch qualifications in the ſubject, I ſee not how they can be ſaid to be juſtified in Chriſt (before they do believe) otherwiſe then virtually and meritoriouſly. It is true, we are all condemned in *Adam*, becauſe that was a Covenant made with him and his poſterity, ſo that the iſſues thereof fell upon them by a natural and neceſſary way: but it is not ſo in the ſecond *Adam*. Neither do thoſe places, *Epheſ.* 2.5,6. *Coloſ.* 2.13,14. prove any more, then that in and through him, we do obtain ſuch mercies there ſpoken off: and although we are ſaid to ſit in heavenly places already, yet that is becauſe of the certain right we have thereunto; in which ſenſe alſo, he that believeth is ſaid to have eternal life; and Chriſt being the firſt fruits doth ſanctifie the whole lump.

As for that place, 1 *Tim.* 3. where Chriſt is ſaid to be *juſtified in the ſpirit*, that makes nothing at all to this Juſtification we ſpeak of. For the meaning is, That Chriſt was declared juſt, and abſolved from all the reproaches caſt upon him, by the ſpirit of God, which was done ſeveral waies, as by the witneſs exhibited from heaven unto him, by the innumerable miracles he wrought. In which ſenſe, *Mat.* 11. *Wiſdom is* ſaid to be *juſtified of her children*. So that *Act.* 2.22. ſeemeth to be a full Commentary on this place, *Jeſus of Nazareth, a man approved of God among you by ſigns and wonders, which God did by him in the midſt of you*: And this is that Juſtification of himſelf, which Chriſt ſpeaks of, *Iſa.* 50.8. It is true the Apoſtle doth apply that ſpoken of Chriſt to every believer, *Rom.* 8. by way of alluſion; and the rather, becauſe Chriſt being the head of the elect, it will be made good of them in time, when they do believe: otherwiſe election is not enough to free from preſent accuſation or condemnation, unleſs by faith they be actually in Chriſt, as is to be ſhewed more at large.

But this is a digreſſion. It is the conſtant opinion of the Orthodox,

thodox, That a man is not justified, or hath his sins pardoned, till he doth beleeve. I have brought Arguments to prove the point, and now addresse my self to remove their Objections.

The first is brought from Infants, who are justified, and yet do not beleeve, therefore before faith some are justified. 1. Argument from Infants.

First, The case of Infants is of a peculiar consideration, and therefore not to be attended unto in most Questions: yea the Scripture pressing the things requisite to salvation, as repentance, obedience, *&c.* cannot be understood of Infants. And *Suarez* argueth against Justification by faith in the general, upon this ground, *Because Infants are justified without it*, so that the Argument (if it proveth any thing) would prove a Justification without faith, rather then before faith. Suppose a man should argue about glorification, as the adversary doth about Justification. Infants are glorified without fruits meet for repentance, Therefore men grown up also may be, How absurd would that be? Therefore if the conclusion of the Argument were granted, *viz.* Some that do not believe are justified, restraining it to Infants, the main Question would have no detriment. The opponent laieth down this conclusion (Reconc. of man with God, *p.*5.) That mans actual reconciliation to God, requireth previous conditions to be wrought in him by Gods Spirit, before he can be reconciled actually to God; among which he reckoneth believing as the chief. Now I may retort on him thus, Infants are actually reconciled to God, but Infants do not believe, Therefore some are actually reconciled to God that do not believe.

Secondly, The opponent cannot but know, that there are Learned men, who hold Infants have actual faith, and do believe, Therefore to them his Argument is of no force. It may very well be thought, that they have actual sins, not such as are in men grown up, accompanied with reason and will; but those immediate motions of original corruption in them. For although original sin be not *peccatum actuale*, yet it is, *peccatum actuosum*, if it be not an actual sin, yet it is an active sin, and therefore may not be thought idle in an Infant. *Austin lib.*1. *Confes. c.*2. *Vidi ego Zelantem parvulum*, &c. *I have observed*

* Neither may this ſeem ſuch a wonder, ſeeing that the orthodox hold even in men grown up, the firſt grace is wrought in us as meer patients, our underſtandings & wils no waies antecedently concurring to it; ſo that the grace of God is then wrought in us, without us.

ſerved envy in an Infant, When another little childe hath ſucked his breaſt, and ſo they have ſinfull anger, which made the ſame Father ſay, *Imbecillitas membrorum infantilium innocens eſt, non animus infantum.* There is more innocency in their bodies, then in their ſouls. Now if there be actuall motions of ſin before the uſe of reaſon, why not actuall motions of Gods Spirit. That it is poſſible, *John* Baptiſt makes it without queſtion: all the doubt is, Whether God doth ordinarily ſo to Infants. *Aretius* is alledged by ſome to hold, That * even repentance may be attributed to Infants out of *Joel* 2.16. but the command there is, That parents ſhould bring their children into the publike humiliation, that by the ſight of them they may be the more fervently ſtirred up to pour out their praiers before God.

Thirdly, That which the moſt ſolid Divines pitch upon, is, That Infants have, (I ſpeak not generally, but indefinitely) a ſeed of faith, becauſe they have the Spirit of God and regeneration, otherwaies they could not be ſaved; and by this ſeed of faith, they become members of Chriſt, and that relation which is in their faith to Chriſts merits, is the inſtrument by which they obtain remiſſion of ſin. As for that place, *Faith cometh by hearing*, it is to be applyed to the ordinary means of faith, and that in perſons grown up. Neither can I ſay, that an Infant is bound to have actuall faith; for happily in the ſtate of integrity, Infants then, though they had the image of God, yet could not have put forth the actuall exerciſe of graces, and if they could not do it in that ſtate, it is not to be expected they do ſo now.

Fourthly, It is not enough for him to prove they are juſtified before they beleeve, but alſo before they be any way united to Chriſt, Let that union be conceived how it can by us. For if a man be juſtified, becauſe he is elected, as his third Argument would prove; then he is to ſhew, that Infants not only before they beleeve, but before they have any union with Chriſt are juſtified, for the election of Infants muſt needs go before their union with Chriſt. And howſoever the opponent quoteth *Auſtin* ſaying, That which was wrought in *John* Baptiſt, to be a ſingular miracle, yet *Serm.* 14. *de Verbis Apoſtoli*, on thoſe words, *He that beleeveth not ſhall be damned*, makes this queſti-

on,

on, *Ubi ponis parvulos baptizatos?* Where put you little children baptized? *profectò in numero credentium*, truly in the number of beleevers.

His ſecond Argument is to this effect. *He that is in Chriſt is juſtified. Now a man is in Chriſt, before he doth beleeve, becauſe the tree muſt be good before the fruit can be. Therefore a man muſt be juſtified before he do beleeve.* *Argum. 2.*

In anſwering this Argument many things are conſiderable.

Firſt, It muſt be acknowledged a very hard task to ſet down the true order of the benefits beſtowed upon us by God. The aſſigning of the priority and poſteriority of them is very various according to the ſeverall judgements of men intereſſed in that controverſie.

The opponent (it may be knoweth) that there are ſome, who ſay Chriſt, or the Spirit of Chriſt is firſt in us by way of a moving or preparing principle, and afterwards as a principle inhabiting and dwelling in us; That as ſome ſay, *Anima fabricat ſibi domicilium*, the ſoul makes its body to lodge in; it works firſt efficiently, that afterwards it may formally, ſo they ſay Chriſt doth in us. As the ſilk-worm prepareth thoſe ſilken lodgings for her ſelf to reſt in. So that according to the judgement of theſe men, Chriſt, or his Spirit, doth efficiently work in us the act of believing, by which act Chriſt is received to dwell in us. And in this way, Chriſt hath no union with us, till we do believe. He worketh indeed in us before, but not as united to us. Now according to this opinion, the anſwer were eaſie, That we are not in Chriſt, till we do beleeve; Though Chriſt be in us, as working in us, and upon us. Yea faith would firſt be wrought, and then Chriſt with his benefits of juſtification, *&c.* would be vouchſafed to us; but there are Reaſons why it is not ſafe to go this way. And indeed that *Charta magna* or grand promiſe for regeneration, doth evidently argue, the habits or internall principles of grace, are before the actions of grace, *Ezek.* 36. 26. God takes away the heart of ſtone, and giveth a new heart, an heart of fleſh, which is the principle of grace, and afterwards cauſeth them to walk in his Commandments, which is the effect of grace.

But ſecondly (which doth fully anſwer the Objection) It is true, our being ingraffed into Chriſt, is the root and fountain of faith, and of Juſtification too; but yet ſo, that theſe being correlates (faith and Juſtification) they both flow from the root together, though with this order, that faith is to be conceived in order of nature before Juſtification, that being the inſtrument to receive it, though both be together in time. Therefore the *major* Propoſition ſhould be thus regulated, He that is in Chriſt doth believe, and is juſtified, or believing is juſtified; for Juſtification as our Glorification, though it flow from Chriſt, yet it is in that order and time which God hath appointed. Neither is it any new thing in Philoſophy, to ſay, Thoſe cauſes which produce an effect, though they be in time together, yet are mutually before one another in order of nature in divers reſpects to their ſeverall cauſalities.

Chriſt is in us, and we in Chriſt, Chriſt is in us, δοτικῶς, by way of gift and actual working, and we are in Chriſt λητικῶς, by way of receiving; and both theſe are neceſſary, as appeareth, *Joh.* 15.5. and both are together in time, yet ſo that in order of nature Chriſts being in us is before our being in him, and the ground of all our comfort and fruit, is not, becauſe we are in him, but he in us (even as the branch beareth fruit, not becauſe it is in the Vine, but becauſe the Vine is in it, communicating efficacy to it.) Thus alſo faith and Juſtification are together, yet ſo as one is produced by the other, we are not juſtified, and therefore believe, but we believe and are therefore juſtified.

Laſtly, This may be retorted upon the opponent, who (as was alleadged before) denieth any actual reconciliation, till we do believe. But may not we ſtrike the adverſary with his own reaſon in this manner? He that is in Chriſt is actually reconciled. But we muſt be in Chriſt before we do believe. Therefore we muſt be actually reconciled, before we do believe.

I paſs over the third, and reſerve the fourth and ſixth Argument (being all one) for the next Lecture, becauſe in them is matter worthy of a large conſideration.

I come

I come therefore to the fifth Argument, which is taken from the collation between the first *Adam* and second out of *Rom.*5. 18,19. From whence is argued, *As in the first Adam we are accounted sinners before any thing done on our part; so in the second Adam, we are to be justified before any thing wrought in us.* This the opponent doth much triumph in, but without cause, as the answer will manifest. *Arg.*5.

And in the first place we cannot but reject those Expositors of that text fore-quoted, who understand us to be *sinners in Adam*, only by *imitation*, or by *propagation* meerly, as from a corrupted fountain; but we suppose it to be by imputation: *Adam* (by Gods Covenant) being an universal person, and so as *Austin* said, *Omnes ille unus homo fuerunt*, All were that one man. And therefore these do not rise up to the full scope of the text, who parallel Christ and *Adam* only as two roots, *Origens* or *fountains*; for there must be a further consideration of them as two common persons, for our immediate fathers are a corrupted root, and we are corrupted by them, yet their sins are not made ours, as *Adams* was. Hence the Apostle laieth the whole transgression upon one, *as by one mans disobedience*, &c. Those that deny imputation of *Adams* sin (as the *Pelagians* of old, and *Erasmus* with others of late) do not relish that translation of those words ἐφ' ᾧ πάντες ἥμαρτον, *in whom all have sinned*, but prefer the other, *Forasmuch as all have sinned in him*; but both come to the same sense: and howsoever *Erasmus* say, that ἐπὶ with a dative case must be understood causally, yet that is not universally true; for *Mar.*2.4. there is mention made of the bed, ἐφ' ᾧ in which the paralytique lay, it would be ridiculous to translate that *inasmuch*. So *Act.*2. *Be baptized*, ἐπὶ ὀνόματι, *in the name*, Heb.9. Those ordinances consisted ἐπὶ βρώμασιν, *in meats*. We therefore grant, That *Adams* sin was ours by imputation, before we had any actual consent to it, In which sense *Bernard* called it, *Alienum & nostrum*, anothers sin and ours: yea, it is so farre from being ours by consent, that if a man on purpose should now will that *Adams* sin should be his, this would not make *Adams* sin imputed to him, it would be a new actual sin in the man, it would not be *Adams* sin imputed to him. Now although all this be concluded upon, yet it *Answ.*

followeth,

followeth not, that therefore we are juſtified in Chriſt before we believe. I acknowledge ſome eminent Divines have preſſed this compariſon; but there is a vaſt difference in this very act of imputation, and the ground of it: for ſuppoſing the Covenant at firſt made with *Adam*, all his poſterity by a naturall way are involved in his guilt, and ſo whether they will or no, antecedently to their own acts they are obnoxious to this guilt. Hence all men (none excepted) that are propagated in a natural way are thus corrupted, but in Chriſt we are by a ſupernatural way, and none are made his, but ſuch as beleeve in him; and he doth not repreſent any to God as his members, till they be incorporated into him by faith, which faith although it be a gift of God, yet by it we are enabled voluntarily to chooſe and embrace Chriſt. Many other differences there are, but I pitch on this only, as being fully to my purpoſe in hand. If therefore we were in Chriſt by a natural way, as we are in *Adam*, then antecedently to any thing wrought in us, we might be partakers of priviledges by one, as we are of curſes by another.

LECTURE XXII.

MAT. 6. 12.

And forgive us our Debts.

WE proceed to the remaining arguments, which would maintain a juſtification before faith.

Arg.7. The next is from Gods election, thus, *All the elect of God are juſtified before God. But ſome of the elect do not beleeve.* And the major is proved from, *Rom.* 8. 33. *Who ſhall lay any thing to the charge of Gods elect? It is God that juſtifieth.*

Anſ.1. In the firſt place this Argument might eaſily be laid aſide, for the Apoſtle doth not ſpeak here of election, *antecedenter*, antecedently

cedently to his other graces, which flow from that in time, but *executivè*, as it is executed and compleated in thoſe that are elected. Therefore by the elect he meaneth thoſe elect that believe, that are holy, that are conformable to the image of God, that do love him, as the context ſheweth; for otherwiſe we know *Paul* himſelf laid much to the charge of the *Epheſians*, though elect, when before their converſion, he ſaid they were *children of wrath as well as others*; and therefore by that adamantine chain, *Whom he hath predeſtinated he hath called, whom he hath called he hath juſtified, whom he hath juſtified he hath glorified*, it is plain, he takes election *terminative* (as they ſay) in the effects of it, even till it hath obtained the utmoſt *terminus*, which is everlaſting glory.

2. From this chain alſo is an infallible Argument againſt the Opponent, thus, *Anſw.* 2.

Thoſe only are juſtified that are called, But none are called or converted from all Eternity, Therefore none are juſtified from all Eternity.

The *major* is grounded upon the method and order which the Apoſtle obſerveth, beginning with the higheſt round in that chain, which is *Predeſtination*, and ending in the loweſt, which is *Glorification*: ſo that it cannot rationally be thought that the Apoſtle did not intend an exact order, and method in thoſe expreſſions.

3. *If ſo be a man (becauſe he is elected) be juſtified from all Eternity, then it will alſo follow he is glorified from all Eternity.* And ſo *Hymenæus* and *Philetus* may be excuſed in this ſenſe, if they ſay, The reſurrection is paſt already. It is true, the Apoſtle uſeth words ſignifying time paſt, *Whom he hath predeſtinated, he hath called*, &c. But that is either to ſhew the certainty and infallible connection of theſe benefits together; or elſe, becauſe Predeſtination being neceſſarily for the time paſt, he would not alter the current of his expreſſion for the following mercies. *Anſw.* 3.

4. The Apoſtle might well ſay, *Who ſhall lay any thing to the charge of Gods elect?* and not of *Believers*, becauſe election is the *maternal mercy*, it is the *fountain and head* from which all other flow. Hence the Apoſtle doth in the ſame Chapter limit mercies *Anſw.* 4.

to thoſe *that are called according to Gods purpoſe*, implying hereby, that this is the ground and root of all.

Anſw. 5. But fifthly, To diſcover the fundamental weakneſs of this Argument. We are to take notice, *That Predeſtination is an immanent act of God, and works no poſitive real effect upon the party elected, till in time, for howſoever it be an act of love, yet of love only by way of purpoſe and decreeing, and ſo doth not denote a change in the creature, but when that purpoſe or counſel of God, (which is altogether free) hath determined it.* Hence we are to conceive a love of God electing us from all Eternity, which doth produce another love of God (not immanent in him, for ſo nothing is new in God, but tranſient in us) and that is Juſtification; from this love floweth another effect of love, which is Glorification. Some have doubted, Whether Election be an act of love; and therefore have diſtinguiſhed between Dilection and Election, as if Dilection did go before, and Election follow. But certainly the ſame act of God, as it doth will good to the creature, is Dilection, as it willeth it to this rather then another, is Election. We grant therefore that Election is an act of great love, but its a love of purpoſe or intention, not execution, it is *Amor ordinativus*, not *collativus*; it is a love ordaining and preparing of mercies, but not beſtowing them preſently. Thus *Auſtin* defined Predeſtination, to be *Præparatio beneficiorum quibus liberantur*, a preparing or ordaining of thoſe mercies and priviledges, which the Elect ſhall have in time. And among men we ſee the purpoſe of giving ſuch a gift is accounted love, as well as the gift it ſelf. Now while a man is only under the love of Election, and no more, there is no actual Remiſſion of ſin, no acceptance or complacency in his perſon or duties. There is a purpoſe in God to do all thoſe in time, but the mercies are not from eternity exhibited. So that in ſome reſpects there is a great difference between an *elect Perſon unconverted*, and a *Reprobate*: And again in ſome reſpects there is none at all. As for example, there is this grand difference, That although both be equally in ſinne, and under wrath, yet God hath a purpoſe to bring the elect perſon infallibly out of that miſery; and in this reſpect God may be ſaid never to hate him that is elect, (In which ſenſe, God is ſaid *to love Jacob, and hate*

An elect perſon unconverted, and a reprobate in many things differ not. As I.

hate Eſau) but the Reprobate ſhall periſh eternally in his ſinne. The Apoſtle ſaith, *Rom.* 11. Election hath obrained, becauſe that will moſt certainly bring about both the means and the end. So that for all the Elect, *The foundation of God ſtandeth ſure, having this Seal, The Lord knoweth who are his,* 2 Tim. 2. 19.

2. There is no difference in this, in that for the preſent both are children of wrath, both aliens from the promiſe of grace, no promiſe of any gracious priviledge either for pardon of ſin, or eternal glory belongs unto them, only Gods purpoſe will in time make an actual difference between them. Neither is this to make any contradictory will in God, for both theſe may well ſtand together, *viz.* Gods will, for the future to give pardon and glory, and yet to will neither of them to be for the preſent. All this is done with the ſame act of Gods will. If therefore hatred be taken as oppoſite to that love of Election, which God had from all Eternity, ſo an elect man, though unregenerate, is never hated; but if it be taken largely for that diſplicency or wrath of God, which is contrary to the grace of Juſtification exhibited in time, ſo he may be ſaid to be hated before his converſion: neither is it any wonder, if this be called hatred, ſeeing in the Scripture, leſs loving, is called hating ſometimes, as the Learned obſerve. Neither doth this make any change in God, it only denoteth a change in the creature, as hereafter is to be ſhewed. So that the groſs miſtake, as if Election were all love, actually and expreſly, and the confounding of the love of God, as an immanent act in him, with the effects of this love, hath made ſeveral perſons ſplit upon rocks of errors. But how love and anger are in God, is more exactly to be examined, when we ſpeak of the meritorious cauſe of Juſtification, which is Chriſts merits: for indeed this Argument from Election, will as well put in for a Juſtification before any conſideration of Chriſt, as well as of Faith, if every thing be duely weighed, as in that part (God willing) is to be ſhewed, where alſo the diſtinctions about Gods love are to be conſidered of. Some making a general love, and a ſpecial love; others a firſt love and a ſecond, or one flowing from the firſt; others a love of benevolence or beneficence, and of complacency: But of theſe in their proper place. 2.

Argu.4. and *Argum.6.* We proceed, and in the next place, we will put his fourth and ſixth Argument together, being both grounded upon this, *That Chriſt by his death gave a full ſatisfaction to God, and God accepted of it, whereby Chriſt is ſaid ſo often to take away our ſins, and we to be cleanſed by his blood.* This Argument made the learned *Pemble, pag.25.* to hold out Juſtification in Gods ſight long before we were born, as being then purchaſed by Chriſts death, otherwiſe he thinks we muſt with the Arminians ſay, Chriſt by his death made God *placabilem*, reconcilable, not *placatum*, reconciled. *No* (ſaith he) *it is otherwiſe, the ranſome demanded is paid and accepted, full ſatisfaction to the divine Juſtice is given and taken, all the ſins of the Elect, all actually pardoned.* This is a great overſight.

Anſw.1. For firſt, Though Chriſt did lay down a price, and the Father accept of it, yet *both agreed in a way and order when this benefit ſhould become theirs, who are partakers of it*, and that is, when they believe and repent. Now *Bonum eſt ex integris cauſis*, if God the Fathers Covenant be to give pardon for Chriſts ſake to thoſe that do believe (which faith alſo is the fruit of Chriſts death) then may we not ſeparate Chriſt from faith, no more then faith from Chriſt, or God the Fathers love from both. If Chriſt had died for ſuch a man to have his ſins pardoned, whether he had faith in him or no, then this Argment would have ſtood firm: God then, did accept of Chriſts death, and becomes reconciled, but in that order and way which he hath appointed.

Anſw.2. 2. This Argument doth *interfere with that of Election*; for there pardon of ſin doth take its riſe from Election, but here from the time God laid our ſins upon Chriſt. And indeed the Antinomians are at a variance amongſt themſelves, ſome fetching the original of pardon from one way, and ſome from another.

Anſw.3. 3. We do not ſay, That faith is the condition of Chriſts acquiring pardon, but of the application of pardon. Faith doth not make Chriſts merits to be merits, or his ſatisfaction to be ſatisfaction. This ariſeth from the dignity and worth of Chriſt. It would be an abſurd thing to ſay, That faith is the cauſe why God doth accept of Chriſts merits, and receiveth a ſatisfaction by

by him. This were to make the *inſtrumental cauſe*, & *meritorious cauſe*. The Arminians they make Chriſt to have purchaſed pardon upon condition of believing, which believing they do not make a benefit by Chriſts death; yea they ſay, *Nihil ineptius, nihil vanius*, nothing is more fooliſh and vain then to do ſo. Now this indeed is an execrable errour, to hold Chriſt died only to make a way for reconciliation, which reconciliation is wholly ſuſpended upon a mans faith, and that faith comes partly from a *mans will*, and partly from *grace*, not being the fruit of Chriſts death, as wel as remiſſion of ſins it ſelf. But we ſay a far different thing, Chriſt ſatisfied Gods wrath, ſo that God becomes reconciled, and gives pardon, but in the method and way he hath appointed, which is faith, and this faith God will certainly work in his due time, that ſo there may be an inſtrument to receive this pardon.

For the opening of this, when it is ſaid, Chriſt ſatisfied Gods wrath, this may have a different meaning, either that Chriſt abſolutely purchaſed reconciliation with the Father, whether they believe or no, without any condition at all, as *Joab* obtained *Abſoloms* reconciliation with *David*, or *Eſther* the Jews deliverance of *Ahaſhueroſh*, Or with a condition. In the former ſenſe it cannot be ſaid, becauſe the fruits of Chriſts death are limited only to believers. If with a condition, then either Antecedent, which is to be wrought by us, that ſo we may be partakers of his death, and that cannot be, becauſe it is ſaid, *He died for us while ſinners and enemies*. And this is Arminianiſm, for by this means only a gate is ſet open for ſalvation, but it may happen that no man may enter in: or elſe this condition is Concomitant or conſequent, viz. *A qualification wrought by the Spirit of Chriſt, whereby we are enabled to receive of thoſe benefits, which come by his death*; And in this ſenſe it is a truth; and by this, the foundation of the Opponent is totally razed. For Chriſt took away the ſins of thoſe, for whom he died, and reconciled them to God, and this abſolutely, if by it we underſtand any condition anteceding to be done by us: but not abſolutely, if it exclude a condition that is conſequently wrought by the Spirit of God, to apply the fruits of Chriſts death: ſo that the actual taking away of ſins is not accompliſhed, till the perſon

for whom he died be united to him by Faith. Hence the Scripture ſpeaks differently about Chriſts death; ſometimes it ſaith, *He died for us ſinners and enemies*; and in other places, *John* 15. 13. *He layeth down his life for his friends, and his ſheep.* Joh. 17. 19. *He ſaith, he prayeth and ſanctifieth himſelf for thoſe that ſhall believe in him*, viz. *in a conſequent ſenſe*; for thoſe who by faith ſhall lay hold on his death. So that faith hath a two-fold condition, the firſt of the time, when ſins are taken away by Chriſts death, and that is, when they believe. 2. Of whom theſe priviledges are true, and that is, of ſuch who do believe. Now all this may be the further cleared, if we conſider, what kinde of cauſe Chriſts death is, to take away our ſins. It is a meritorious cauſe, which is in the rank of moral cauſes; of which the rule is not true, *Poſitâ cauſâ, ſequitur effectus*, The cauſe being, the effect preſently followeth. This holdeth in natural cauſes, which neceſſarily produce their effects, but *moral* cauſes, work according to the agreement and liberty of the *Perſons* that are moved thereby. As for Example, God the Father, is moved through the death of Chriſt to pardon the ſins of ſuch perſons, for whom he dieth. This agreement is to be made good, in that time they ſhall pitch upon in their tranſaction. Now it pleaſed the Father, that the benefits and fruits of Chriſts death ſhould be applied unto the believer, and not till he did believe, though this faith be at the ſame time alſo a gift of God through Chriſt. It is good therefore, when we either call Election abſolute, or ſay, Chriſt died abſolutely, to conſider that *Abſolute* may be taken as oppoſite to a *Pre-requiſite Condition*, which is to be fulfilled by us, ſo that upon this, Election, and the fruits of Chriſts death ſhall depend; or elſe *Abſolute*, may be taken, as it oppoſeth any *Means* or *Order* which God hath *appointed*, as the way to obtain the end; and in this later ſenſe, it would be a grand abſurdity to ſay, Election is abſolute, or Chriſt died abſolutely, for if this were ſo, the prophane Argument about Election, would have truth in it. If I be elected, let me live never ſo wickedly, I ſhall be ſaved. And the Arminian Argument, That every one were bound to believe that Chriſt died for him, though wicked and abiding ſo, would not well be avoided.

A two fold condition of faith,

His

His laſt Argument is from the unchangeableneſs of Gods love, *If we are not juſtified in his ſight before we believe, then God did once hate us, and afterwards love us.* And if this be ſo, why ſhould Arminians be blamed, for ſaying, *We may be the children of God to day, and the children of the devil to morrow?* Hence he concludes it, as undoubted, That God loved us firſt, before we believe, even when we were in our bloud. *Arg. ult.*

In anſwering of this Argument, ſeveral things are conſiderable,

Firſt, It muſt be readily granted, That God is unchangeable, *Jam.* 1.17. God is there compared to the Sunne, and is therefore called *the Father of Lights*, but yet is preferred before it, becauſe that hath Clouds ſometimes caſt over it, and ſometimes is in eclipſe, but there is *change, or ſhadow of change with him.* The Heathens have confeſſed this, and ſo argued, *If God ſhould change, it would be either for better or worſe; for worſe, how could it be imagined? for better, then God were not abſolutely perfect.* Moſt accurſed therefore muſt *Vorſtius* his blaſphemy be, who purpoſely pleads for mutability in God, *Anſw.*

But ſecondly, As this is eaſily to be confeſſed, ſo the difficulty of thoſe Arguments, brought from the things which God doth in time, and not from all Eternity, have been very weighty upon ſome mens ſhoulders; inſomuch that they thought this the only way to ſalve all, by ſaying, *That all things were from Eternity.* And certainly by the Antinomian Arguments we may as well plead for the Creation of all things from all Eternity, as that we are juſtified from all Eternity, for all are equally built upon this ſandy foundation, That becauſe the things are done in time, therefore there muſt be ſome new act of will, or love in God, which would imply God is mutable, not loving to day, and loving to morrow; Therefore to avoid this, they ſay, *All is from Eternity. Origen* who was called by an ancient Writer *Centaur*, becauſe of his monſtrous opinions, argued thus, *lib.* 1. περὶ ἀρχῶν, *cap.* 2. As there cannot be a father without a ſonne, or a Maſter and Lord without a poſſeſſion, ſo neither an omnipotent, unleſs there be thoſe things about which this power may be exerciſed. Now although it be true,

That

That *De Deo etiam vera dicere periculoſum eſt*, becauſe of the weakneſs of our Underſtandings to perceive his infinite luſtre,

Yet thirdly, It is well cleared by the Schoolmen, That thoſe relations which are attributed to God in time, as a Creatour, Father, or Lord, are not becauſe of any new thing in God, but in reſpect of the creatures; ſo that when the world is created, when a man is juſtified, we ſay, God who was not a Creator before, is a Creator, who was not a Father by grace, is now by grace; not becauſe any new accident is in him, but becauſe there is a new effect in the creatures. Thus, if a man once the childe of wrath, be now a ſon of Gods love, the change is not in God, but in the creature.

For the better clearing of this, we are to take notice in the fourth place, That it is one thing, as *Aquinas* obſerveth, *Mutare voluntatem*, to change the Will; and another thing, *Velle mutationem*, to Will a change. By the ſame unchangeable Will, we may Will ſeveral changes in an Object. As the Phyſician without any change of his Will, may will his Patient to take one kinde of Phyſick one day, and another the third: here he wils a change, but doth not change his Will. Thus God with the ſame Will, decreed to permit in time ſuch an elect man to be in a ſtate of ſin, under the power of Satan, and afterwards to call him out of this condition, to juſtifie his perſon; here indeed is a great change made in the man, but none at all in God. There is no new act in God, which was not from all Eternity, though every effect of this love of God was not from Eternity, but in time. Hence when our Divines argue againſt Arminians, *That if the Saints ſhould apoſtatize, Gods love would be changeable*, it is meant of Gods love of *Election*, which is an abſolute purpoſe and efficacious will to bring ſuch a man to glory: now although ſuch a decree was free, and ſo might not have been; yet *ex hypotheſi*, ſuppoſing God hath made this decree, it doth very truly follow, *That if that Saint ſhould not be brought to glory, God would be changeable.* And beſides this immutability, which may be called an immutability of his nature, there is another of his Word and Promiſe, whereby he hath graciouſly covenanted to *put his fear in their heart, that they ſhall never*

never depart from him: Now if any of the Saints ſhould totally or finally apoſtatize, Gods mutability would be ſeen in both thoſe reſpects of his *nature or will*, and of his *truth and fidelity*. But the caſe is not the like, when a man at his firſt converſion, is made of a childe of wrath, a childe of grace; partly becauſe there was no ſuch abſolute decree of God from Eternity, that he ſhould be for no ſpace a childe of wrath, but the clean contrary; and partly becauſe there is no ſuch word or promiſe unto any unconverted perſon, that he ſhall be in the favour of God; but the Scripture declareth the clean contrary. This duly conſidered, will give a clear reaſon, why it is no good Argument to ſay, Such a man in his ſins to day, is a childe of wrath; and converted to morrow, is a ſon of grace: Therefore God is changeable. But on the other ſide, if a man ſhould argue, An Elect man received into the ſtate of grace, *may fall totally and finally, Therefore God is changed*, would be a ſtrong and undeniable inference. And indeed for this particular may the Arminians be challenged, as holding Gods mutability, becauſe they hold, That notwithſtanding Gods decree and purpoſe to ſave ſuch a man, yet a man by his own corruption and default, ſhall fruſtrate God of this his intention. Otherwiſe all know, *Adam* was created in a ſtate of Gods favour, and quickly apoſtatized into the contrary: ſo that we may truly ſay, *Adam* was one day, (yea hour, as ſome) a childe of Gods favour; and in another of his wrath, yet the change was in *Adam*, not in God, both becauſe God had not made an abſolute Decree from all Eternity for his ſtanding, as alſo becauſe he had made no Promiſe to preſerve him in that happy condition. In this ſenſe 1 *Pet.* 2. 10. it is ſaid, *Which in time paſt were not a people; but now are the people of God, which had not obtained mercy, but now have obtained mercy*. And whereas the Opponent ſaith, God loved us before we did believe; it is true, with a love of purpoſe; but many effects of his love are not exhibited till we do believe. He loveth us, and ſo worketh one effect of love in us, that that effect may be a qualification for a new and further effect of love. He loveth us, to make us his friends, and when he hath done that, he loveth us with a love of friendſhip. God loved us before he gave Chriſt, for out of that love he gave us

Chriſt, that ſo when Chriſt is given us, he may beſtow another love upon us. Now becauſe it is ordinary with us to call the effect of love, love, as the fruit of grace is grace; Therefore we ſay, *In ſuch a time God loved not one*, and afterwards we ſay, *He doth love the ſame*, not that herein is any change of God, but ſeveral effects of his love are exhibited. As we call the effects of Gods anger, his anger, *Pœna patientis, ira eſſe creditur decernentis*, The puniſhment on the offender, is judged the anger of the inflicter: and by this means we ſay ſometimes God is angry, and afterwards he ceaſeth to be angry, when he removeth theſe effects of his anger: ſo a man is ſaid to be loved, or not to be loved according to the effects of Gods love exhibited in time, and God hath ſo appointed it, that one effect of his love ſhould be a qualification in the ſubject for another, as ſanctification for glorification.

LECTURE XXIII.

MAT. 6. 12.

And forgive us our Debts.

Whether we pray here for Pardon or for Aſſurance of Pardon only.

THe next Queſtion to be conſidered, is, *Whether in this prayer, we pray only for the Aſſurance of Pardon, not Pardon it ſelf?* For thus the Antinomians anſwer to the Objection fetched from this place, that the whole ſenſe of this Petition is, *That we may feel in our ſelves, and aſſuredly perceive, what pardon God had given us before*, Honey-Comb. *p.* 155. So *Den* reconcil. of God to man, *p.* 44. making this Argument of the Text againſt himſelf, If we pray for forgiveneſs of ſins, then ſins are not forgiven before, anſwereth, *The Proteſtants* (ſaith he) *with one conſent hold, That they do beg at the hands of God greater Certainty and Aſſurance of Pardon*, and he inſtanceth in a condemned perſon, that is upon the ladder, who having received the pardon of his Prince, may when called into the Kings preſence fall down and ſay,

ſay, *Pardon me my Lord and King*; but this is to abuſe Proteſtant Authours, for although many of them may make this *part* of the meaning, yet none make it the *only* meaning. *Gomarus* in his Explication of this Petition, doth excellently confute *Piſcator*, for explicating Pardon of ſin by a Metonymy of the ſubject, viz. *The ſenſe and feeling of this in our hearts*, and ſaith, That ſuch a ſignification cannot be proved out of any place of Scripture, nor out of the language of any good Authors, and one of his reaſons is this, *Prayer for pardon of ſin would be imprudently taken out of the Lords Prayer; for he, who prayeth for the ſenſe and feeling of a thing, ſuppoſeth it already done. Now* (ſaith he) *every wiſe Petition hath for its object, a thing to come, and not a thing paſt.*

This alſo *Bellarmine* objecting againſt ſpecial Faith, as if it were a confidence that my ſins are forgiven already, he makes it as abſurd upon this ground to beg for pardon, as it would be to pray, that Chriſt may be incarnated, or made fleſh. *Crocius* in his anſwer to this, *Diſput. de fidei juſtificantis objecto, pa.* 131. ſaith, as you heard before, *That thoſe things indeed uſe not to be prayed for, which are ſo done, that they are never done more; but thoſe things which are ſo done, as that they may be often done again, may be prayed for. The incarnation of Chriſt was once done, and can be no more, but Remiſſion of ſins is ſo done, that it continueth further to be done, and its laſt effect is reſerved for the future. For as often as we ſin, ſo often there is need of Repentance.* So that by his Judgement Remiſſion of ſinne is not like Creation, which once was, and is not reiterated, but conſervation. More might be ſaid out of Authors, but I come to anſwer the Queſtion.

The Anſwer to the Queſtion propounded, 1. They who are aſſured of Pardon ought yet to pray.

First, *We grant it a duty for that believer, who knoweth his ſins are pardoned, to pray for further Faith and Aſſurance of the Pardon.* For ſeeing our Faith admits of degrees, and is ſometimes ſtaggering, ready to ſink, no marvel if it needs ſupports. Thus *David* although he heard his Pardon proclaimed, yet makes that pœnitential Pſalm, *Pſal.* 51. for mercy to do away his ſins, which was by appeaſing his conſcience, and ſatisfying his ſoul with the goodneſs of God: for as a godly man, though he have truly repented of his ſins, yet upon any ſad occaſion doth reiterate his Par-

Pardon, as *Paul* many times hath his heart-ake for his former blaſphemies and perſecutions; ſo it is neceſſary to have the ſenſe and apprehenſion of his Pardon reiterated to his own comfort and conſolation. There is no mans Aſſurance about Pardon, ſo high and unmoveable, but it many times meeteth with violent aſſaults, and therefore needeth oil to be frequently poured into his wounds, *Comfort, comfort ye my people,* (ſaith the Prophet.) There muſt be an ingemination of the duty, elſe the ſoul at firſt will not hearken.

a. This Petition relates to four ſorts of men.

In the ſecond place, We may conceive of four ſorts of perſons praying for this Pardon of ſin.

The firſt is an unconverted and unregenerated man. For although he cannot call God Father, and ſo not pray in Faith, yet he is bound to pray. The *Socinians* interpret that compellation, *Our Father,* not actually, but diſpoſitively; as if the meaning were, who art ready and willing to be a Father. But that is not the full meaning of that place. There lieth an obligation upon *unregenerate men* to perform holy Duties, though they cannot do them acceptably. Their impotency to do them, doth not diſoblige from the command to do them. Now its plain, that ſuch a perſon praying for forgiveneſs, doth not pray for the Aſſurance of that which is already paſt (for ſo no ſinne is forgiven to him) but for initial Pardon, which he never yet hath enjoyed.

The ſecond ſort of perſons praying this Prayer, are thoſe that at their firſt converſion humble themſelves, and ſeek unto God for his face, and reconciliation with him. Now thoſe that are thus in their beginnings, and new birth, they can pray in no other ſenſe, but for initial and firſt Pardon; for as that is the firſt time they begin to have ſorrow and brokenneſs of heart; ſo that is the firſt time they begin to partake of Pardon; Pardon of ſin and Faith they are correlates, and ſo are together.

A third rank is of Believers in their progreſs of holineſs and ſanctification, walking without any ſcandal or offence in the wayes of God: They, in this Petition have a two-fold ſenſe, the one an Aſſurance of the Pardon of ſins, that are already forgiven them; and the other is a renewed Par-

don for the renewed infirmities they continually are plunged into.

Lastly, There are lapsed Believers, who have fallen into some grievous sins, and thereby have made desperate wounds upon their own souls, and these have agonies and pangs of heart, much like their first conversion. Therefore its called so, *When thou art converted strengthen thy brother*, saith Christ to *Peter*. This recovery out of the sinne they were plunged into, was like a new conversion. By such a commotion as this made in the soul, there is nothing but darkness and confusion, and they pray for pardon, as if this were the first time. They fear all their former wayes to have been hypocrisies. Thus *David* Psal. 51. prayeth for *the restoring of joy to him, that his broken bones may be healed*; as also for *truth in the inward parts*. Now although such a mans former sins were indeed forgiven him, yet it is to his sense and feeling as if it were not so, but rather the contrary is feared by him, that Gods wrath doth still abide on him. Hence he prayeth for Pardon in his own judgement, as one who yet never hath been acquitted by God. So that according to the several conditions of the persons prayings, we may suppose several senses in the Petition.

But in the third place, to answer the Question, we say, *That Assurance of pardon is not the only thing praied for*. And that for these Reasons. 3 Assurance of pardon not the only thing prayed for, proved by four Reasons.

First, We are never to depart from the literall sense of the words, without an evident necessity, but the plain undoubted sense is, *That God would forgive our sins*; for our Saviour minding brevity in this Prayer, no doubt would speak his sense in the most perspicuous and clear manner that can be. As therefore if Christ had said, Make us to be assured of the pardon of sin. The Antinomian would not have gone from the letter, but pressed us to that: So on the other side, when Christ saith, *Forgive us*, and not Give us the sense of forgivenes, we have cause to cleave fully to that: and this may be illustrated by two further considerations, the former of those places where God is said not to forgive, the later of those where forgivenes is applied of one man unto another. When the Prophet *Isaiah* speaking of the *Israelites*, how their Land was full of Idols, and both great and mean *Reas.* 1.

trite heart, is altogether Arbitrary: And in this, as well as in other things, that ſpeech is true, *The Winde bloweth where it liſteth.* Know therefore by theſe divine Diſpenſations, That though thou doſt repent, Gods forgiveneſs is a meer gift of liberality, and no natural, neceſſary fruit of thy ſorrow. Inſomuch that ſetting Gods gracious Promiſe aſide, whereby he is a Debtor unto his own faithfulneſs, after thy pureſt, and moſt perfect Humilation for ſin, God might refuſe to take thy guilt away.

Reaſ.2. A ſecond Reaſon, Why God though he pardon, may yet deny the manifeſtation of it, is, *Becauſe hereby God would make us feel the bitterneſſe and gall of it in our own hearts.* A Pardon eaſily obtained takes off the burden of the fault. Thus God dealt with *David*, The light of Gods favour doth not preſently break thorow the Cloud, that ſo *David* may feel how bitter a thing it is to ſinne againſt God. As God ſuffered *Iſaac* to be bound, to have wood laid on him, the knife to be lifted up to ſtrike him, in all which ſpace, *Iſaac*'s fear could not but heighten: Thus God alſo will kill and wound thoſe, whom he intends to make alive: he will bruiſe them and break them, that ſo they may judge the ſeeming good in ſin, to be nothing to the real evil that followeth it.

Reaſ.3. And from this ſecond, iſſueth a third Reaſon, *viz.* To make us more watchful and diligent againſt the time to come: *Peters* bitterneſs of ſoul, was a ſpecial preſervative againſt the like temptations; as bitter Potions kill the worms in childrens ſtomacks. It muſt needs argue much guilt in Gods people, if after the particular gall and wormwood they have found in ſin, they ſhall be ready to drink the like bitter potion, when ſin preſents it ſelf. Certainly the heart-aches that *Paul* found afterwards, though pardoned, for his former perſecutions, were like a flaming ſword to keep him off from ſuch attempts again; He might more truly ſay, then that Heathen did, *He would not buy repentance ſo dear.*

Reaſ.4. 4. By reaſon of the *Difficulty, and ſupernaturall way of believing, it is, that Pardon may be in Heaven, when we cannot apply it in our Conſciences.* Hence though the Promi-

ſe

ſes be never ſo much for our eaſe, and thereupon infinitely to be deſired: yet the way of believing this, is ſo far above natural conſcience, which expects Juſtification by works, that the heart of a man hath much ado to cloſe with it. Therefore faith is not like other Graces or Duties (*viz.* Love of God, Humility, *&c.*) which have ſome obſcure footſteps in the natural dictates of conſcience, but it is wholly ſupernatural; yea *Adam* in the ſtate of integrity knew not this kinde of believing in the righteouſneſs of a Mediatour. For as the object of faith, *viz.* Chriſt, is only by revelation, no councel of men or Angels could have excogitated ſuch a truth; ſo faith, as it is the hand or organ applying Chriſts righteouſneſs, is a duty not manifeſted by humane light, but wholly from aboye. And as fleſh and bloud doth not reveal to us, That Chriſt is the Son of the living God, ſo neither that we are to have remiſſion of ſins only by faith in his bloud. Hence the Scripture makes faith the gift of God, which coming from the Spirit into our hearts, meeteth with much contrariety and oppoſition of doubts and unbelief. No wonder therefore if after the heart of a man hath been awakened for ſinne, there remain ſome commotions a long while after: even as the ſea after tempeſts & winds, though they be allaied, yet for ſome ſpace after roareth and rageth, not leaving its troubles preſently, as you heard before. Though therefore as God pardoneth in Heaven, he offereth it alſo unto our Conſciences, yet we refuſe and put it off, we will not be comforted, becauſe it is not a comfort flowing in the way we look for, *viz.* by working. And for this reaſon, though *David* heard *Nathan* pronounce his pardon, yet he doth vehemently importune for it afterwards in *Pſalm.* 51. as if he had not the leaſt notice of any ſuch mercy to him.

Laſtly, *God defers the notice of Pardon to thee, that ſo thou mayeſt be the more able to ſympathize with thoſe that are in the like tempted condition.* For as one end of Chriſts ſuffering in his ſoul, lying in agonies under Gods diſpleaſure, was becauſe he might know how to have compaſſion upon his children in ſuch temptations: So the Lord doth exerciſe his people to the ſame purpoſe; and certainly Chriſt accounted this, the tongue of the learned, to ſpeak a ſeaſonable word to a wounded heart. Beſides, hereby *Reaſ.* 5.

ſhall we ſpeak the more wonderfully of Gods grace, and his goodneſs, after our deliverance out of thoſe ſtorms. Thoſe that have been in theſe deep waters, ſee the wonderful works of the Lord, and ſo have their hearts and mouths the more opened to celebrate his praiſe.

What directions ſhould be given a ſoul under temptation about pardon of ſin.

Another Queſtion may be, *What Directions are to be given unto a ſoul tempted about the pardon of ſin? for many ſuch there are, who like* Pauls *fellow paſſengers in the ſhip, have been ſo many dayes, moneths, yea it may be years, and have ſeen no Sun, enjoyed no comfort at all.*

Let the Perſons thus affected uſe theſe remedies:

Direct. 1. Firſt, Acknowledge God, and clear him howſoever. Thus *David*, Pſal. 51. that thou mayeſt be clear, when thou art judged. If the devils and the damned in hell have no cauſe to complain of God as unjuſt, or too ſevere, then much leſs mayeſt thou who art kept in darkneſs for a ſeaſon only, that afterwards thou mayeſt enjoy the more light. Let not God be the worſe God, his goodneſs the leſs unto thee, becauſe thou art not yet ſet free out of the bonds of ſin. By being thus humble thou takeſt the way to be filled, whereas impatiency and diſcontent, cauſeth God the more to hide his face.

Direct. 2. Secondly, Examine thy Repentance, whether that hath been ſo ſound, ſo pure, ſo deep, ſo univerſal, as it ſhould have been. All ſorrow and humiliation for ſin, is not godly Repentance. *Ahabs* tears and *Peters* differ as much as the water of the Sea, which is briniſh and ſalt, and the water of the clouds, which is ſweet. *David*, Pſal. 32. acknowledgeth the pain and gripes he had within, becauſe of ſin: and no wonder he did not confeſs it, and bewail it before God. If therefore God keeps thy heart in many doubts and fears, giving thee no reſt; conſider whether thou haſt caſt all that leaven out of thy houſe, whether every *Achan* within thee be ſtoned or no. It is in vain to cure the wound, as long as any ſplint of the poiſoned arrow lieth within it, or if thou finde no ſin unrepented of, ſearch whether thy formal lazy duties be not the cauſe of all the blackneſs that is in thy heart. We reade in the *Canticles*, that the Churches lazineſs, and her not opening the doors to Chriſt when he knockt, was the cauſe of that ſpiritual deſertion ſhe was plunged

ged into, ſeeking up and down for her Beloved, but not finding of him. The ſtanding pool begets the croaking Frogs, not the running ſtream: and it is the dull, negligent Chriſtian, whoſe heart is filled with ſad fears and doubts, whereas the hidden Manna and white ſtone is promiſed to him that overcometh.

3. Though thy ſoul walk thus in darkneſs, yet exerciſe acts of dependency and recumbency upon Chriſt howſoever. As *David* many times cals upon his ſoul to truſt in God, and not to be ſinfully dejected. How is that woman of *Canaan* commended for her faith? who, though our Saviour called her Dog, and did in effect tell her, ſhe was excluded from pardon, did yet earneſtly purſue him, and gave him no reſt, till he gave her reſt. And certainly, this is the nobleſt act of Faith, this is indeed to give glory to God, when in the midſt of all thy fears and guilt, thou canſt relie upon him for pardon; as in wicked men who are filled with Satan, as *Ananias* was, there is πληροφορία τῦ θέλειν, a deſperate boldneſs, whereby they dare venture upon ſin: So in the godly there ſhould be πληροφορία τῆς πίστεως, a confidence of Faith, whereby maugre the devil, and our conſciences, we dare throw our ſelves into the arms of a Promiſe. Thus by frequent putting forth of ſtrong fiducial applicative acts of Faith, we ſhall at laſt enjoy obſignative. Howſoever hereby thou wilt ſhew thy heavenly courage in enduring a kinde of ſpiritual Martyrdom. As that Love is the higheſt Love, which is carried out to enemies; ſo thoſe are the ſtrongeſt acts of Faith, which make us depend on God, though he ſeem to kill us, yea to damn us. *Direct.* 3.

LECTURE XXIV.

MAT. 6. 12.

And forgive us our Debts.

Whether in repentance the difference between great sins and less is to be respected

ANother Question, which is also of great use, we are to dispatch at this time, viz. *Whether a Believer repenting and suing for pardon, is to make any difference between a great sin and a lesse?* For if a man should be perswaded of the *negative*, then would gross and notorious sins, which *Tertullian* cals, *Devoratoria salutis*, whirlpools and gulfs, wherein the party offended is plunged, be no more then those sins, which *Austin* cals, *Quotidiana & levia*, daily infirmities, which continually flow from the most sanctified person. Again, on the other side, A Christian falling into such a gross sin, may so far be swallowed up with sorrow, as that he shall think the whole bond of friendship is dissolved between him and God, that he is cast out of that spiritual Paradise he was in, and that God is no more his Father, nor he his childe. It is therefore necessary to have a pillar of fire to guide us in this wilderness. And that the whole truth of this matter may be understood, observe these Propositions.

Propositions premised concerning this Question.

First, *Every sin, even the least sin, doth deserve eternal death.* As appeareth by those general places, *Cursed is every one that abideth not in all things the Law commands*, Gal. 3. 10. Now every sin is a transgression of the Law. This the Apostle speaks universally of all sin, without any exception, *Rom.* 6. 23. *The wages of sin is death.* And indeed this must needs be so, if you consider the least sinne is an offence against an infinite God: and in this respect, because God is not a *little*, but a *great God*, so every sin is not little, but a great sin. Again, if you consider the

the neceſſity of Chriſts bloud to expiate this, no ſinne can be thought little: for if a man had no ſin in the world, but one of theſe little ones, he could not eſcape eternall wrath, without Chriſts mediation.

Therefore we cannot ſay any ſin is venial, either from its kinde and nature (as Papiſts diſtinguiſh) ſuch they make to be officious, or jeſting lies; or from the imperfection of the act, ſuch they make thoſe that are committed indeliberately, or out of ignorance, without full conſent or knowledge.

Or from the ſmalneſs of the matter, as to ſteal a farthing, or the like. None of theſe ſins are ſo ſmall, but that they deſerve hell, becauſe they are the tranſgreſſion of the Law of an holy and great God; and our Saviour confirmeth this, when he ſaith, *Of every idle word a man ſhall give an account*, Mat. 12.36. and that phraſe *of giving an account*, is not a *diminutive*, but *aggravative* expreſſion: Our Saviour doth there argue from the leſs to the greater, Thus, If a man muſt give an account for every idle word, much more for blaſphemy againſt the holy Ghoſt.

Take we heed therefore, how we bring down the weight and guilt of the ſinne; here alſo we may ſee, why *Paul* found ſuch a mountain upon him, by ſinful motions only ariſing in his heart.

There are two places that ſeem to import ſuch a difference between ſins, as if ſome only deſerved hell, and others not. The firſt is, *Mat.* 5.22. where our Saviour ſpeaking of three degrees of ſin, doth proportionably aſſign three degrees of puniſhment, and the laſt only is guilty of hell fire.

But the clear Anſwer is, That our Saviour ſpeaks alluſively to thoſe three Courts of Judicature among the Jews, the leaſt puniſhment whereof was death; ſo that the firſt Court puniſhed with death, the ſecond, death with a more grievous torment; The third with a moſt grievous. For that our Saviour doth only allude to theſe Courts, and not ſpeak of what faults the Courts puniſhed, is plain; for none can think that the Court put any to death for calling his brother fool. It was murder and ſuch ſins that they puniſhed with capital puniſhments. The other place is, 1 *Joh.* 5.15,17. where the Apoſtle makes a difference

between a ſin unto death, and a ſin not unto death, but that is clearly to be underſtood either of the ſin againſt the holy Ghoſt (which in thoſe times, when the ſpirit of diſcerning was frequent, might eaſily be known) or of ſuch ſin that did plainly diſcover obſtinacy and impenitency accompanying of it, otherwiſe no man might pray for another man that hath committed a mortal ſin, if by a ſin unto death, the Papiſt will mean every mortal ſin.

Lay therefore this foundation, That every ſin is mortal, in reſpect of its deſert and guilt, howſoever to the godly believing and repenting, no ſin is mortal, but all venial, *Rom.* 8.1. *There is no condemnation to thoſe that are in Chriſt Jeſus.* Therefore *Muſculus* obſerves well, That in this caſe, the perſons offending are to be conſidered (whether they be believers) more then the ſins themſelves.

A ſecond Propoſition.

Howſoever every ſin, even the leaſt, doth thus deſerve eternal damnation, yet there is a great difference between ſome ſins and others. And therefore ſin is not a meer negation, but a privation, as diſeaſes are, and ſo as one diſeaſe may be more deſperate then another, ſo may one ſin be more hainous then another. The Stoicks thought all ſins alike. And *Cyprian* among the Ancients, is reported by the Learned to have been of that minde. But Scripture doth evidently confute this, *He that delivered me unto thee hath the greater ſin,* John 16.11. So you have the phraſe, *to be worſe then an Infidel,* 1 Tim. 5.8. Thus *Ezek.* 16.47. *Iſrael* is ſaid to be *more corrupted,* and to do *more abomination then Sodom.* For although to ſinne be to miſs the mark, yet ſome may ſhoot farre wider from it, then others, one ſinne therefore may be more hainous then another, divers wayes, as Divines ſhew: As

1. *From the Perſon offending*; if he know the will of God, or if he be in publick place or office.

2. *From the Object*; If it be ſin againſt God immediately, or man only, as *Eli* ſaid, 1 *Sam.* 2.25. *If one man ſin againſt another, the Judge ſhall judge him, but if a man ſin againſt the Lord, who ſhall intreat for him?*

3. *From the Matter about which*; If it be in the life of a man,

man, and not in his goods, that thou wrongeſt him. Some alſo may be aggravated from the diſpoſition of the man, the means he enjoyes to overcome ſin from the frequency of it, or defending of it, and the like. Hence ſome ſins are compared to *Camels*, others to *Gnats*, ſome to *Beams*, other to *Moats*, ſome to *Talents*, other to *Farthings*. This then being clear, let us conſider, what difference a true believer ſhould make between theſe in matter of pardon, and what difference he ſhould not make.

The Queſtion ſtated in theſe Propoſitions following.

And in the firſt place, he is to make a vaſt difference about them, *when he ſueth out for pardon.* As

1. This difference is to be attended in ſuing for pardon.

1. He is to believe Gods wrath is more kindled againſt him, and that his indignation burneth more hotly, when ſuch an iniquity is committed, then in our daily infirmities. Thus when *Aaron* had made the Idolatrous Calf, how angry was God both with *Aaron* and the people? How angry alſo was God with *David* after his murder and adultery? *David* had continual infirmities, but God did not break his bones for them, he made not ſuch a breach upon his peace & conſcience, as he did in theſe ſins: Therefore it muſt argue *high prophaneneſs* of ſpirit; if a man after the committing of groſs and loathſom ſins be no more troubled, then for the continual motions and incurſions which ſinne neceſſarily makes upon us. No, as ſins have a greater guilt in them, ſo Gods wrath is ſtirred up in a more vehement manner againſt ſuch.

2. In reſpect of humiliation.

2. There is a great difference to be made *in reſpect of Humiliation, and the meaſure of godly ſorrow for it.* For as the ſin may exceed another, as much as the Camel doth a Gnat; ſo ought the ſorrow as much as an Ocean doth a drop. Thus *Peter* goeth out, *and weeps bitterly*; he did not ſo for every defect, and ſpiritual imperfection in him, as for this abominable Apoſtaſie. We reade alſo of the inceſtuous perſon, as he committed a ſin, that was not ſo much as named among the *Gentiles*, ſo he manifeſted ſuch ſorrow as was ſcarce heard among Chriſtians; ſo much that the Apoſtle was afraid of him, leſt he ſhould be overwhelmed with too much ſorrow. Now if for every ſin of infirmity there ſhould be as much ſorrow and humiliation, as for theſe crimſon and ſcarlet ſins, how would the whole life of man

be

be but a continual trouble of ſoul? and in what darkneſs would he live alwayes? Although all thy continual failings ought to be matter of humiliation unto thee, yet when ſuch as theſe ſhall break out, thy ſoul ought to ſet open the floud-gates of thy ſoul. Neither may this be thought a low mercenary way, as if the party ſo humbled did intend a compenſation unto God. But all places of Scripture muſt be regarded, as thoſe which ſpeak of Chriſt's glorious grace; ſo alſo thoſe which ſpeak of our duties.

3. Groſs ſins procure wrath, and hinder the conſolations of Gods Spirit.

3. The Spirit of God doth not only in his Word *reveal a greater Wrath againſt ſuch ſins, but he doth alſo withdraw all thoſe conſolations and comforts which were in the heart before.* So that a man thus offending, doth, as it were, bolt himſelf in a dark dungeon, and ſhut out all the beams of the Sun againſt him. Inſomuch that although Aſſurance, and the conſolations of the holy Ghoſt may conſiſt with the weakneſſes, and ſinful infirmities of Gods people; yet they do not with the groſs impieties they plunge themſelves into, as appeareth in *David*, Pſal. 51. who prayeth *for the reſtoring of that ſalvation he had loſt by his ſin.* The Spirit of God is a *Dove*, and that delighteth not in noiſom buildings. The Spirit of God may be *grieved* and *quenched* in reſpect of the fruits thereof: So that a man thus wounded for ſin, feels a very hell in his heart, admits of no comfort. Neither can it be otherwiſe, for when we refuſe the Spirit of God *ſanctifying*, we preſently repel it *comforting*. If we have not the *heat* of this Sun, neither ſhall we have the *light* thereof.

4. Groſs ſins exclude from the ſociety of the faithful.

4. In theſe groſs offences the Spirit of God doth not onely forſake him in reſpect of Conſolation, but its a Command laid upon the Church-Officers, *to caſt ſuch an one out of their ſociety*; as 1 *Cor.* 6. neither may the people of God have *any familiar communion* or *acquaintance* with ſuch: now what horror and trembling may juſtly ariſe in ſuch a mans heart, who ſhall thus be caſt out of all *gracious Priviledges*, and that by Gods appointment? What darkneſs muſt this work in his heart, when he ſhall argue thus with himſelf; Its Gods command I ſhould not be admitted to the Seals of his love; he hath given his Officers charge to pour no oil in my wounds; how can I plead for the grace ſignified, when he denieth me the *Seals* thereof? God hath ſhut

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me out like the unclean leper, and whither ſhall I go? Now then, if the Church of God make ſuch a vaſt difference between him and others, and that following the directions of Chriſt. Ought not the perſon offending alſo to judge the ſame things about himſelf?

5. In ſome kinde of groſſe ſins, although there may be deep humiliation, yet there are many other conditions requiſite, without which pardon of ſinne cannot be obtained, and that is in ſins *of injuſtice, violence, and fraud of others.* Thus *Zacheus*, it is not enough for him to beleeve Chriſt the *Meſſias*, and receive him into his houſe. but he makes *ſatisfaction* where he hath done wrong. Thus our Saviour alſo, *Mat.* 5. *If thou remember any man have ought againſt thee, leave thy gift at the Altar, and go and be reconciled.* It is a known ſaying of *Auſtin, Non remittitur peccatum, niſi reſtituatur ablatum:* The ſinne is not remitted, unleſſe what thou haſt unjuſtly taken be reſtored. And it is a moſt wretched perverting of the ſenſe, which an Antinomian makes (*Reconcil. with God, pag* 90.) that this reconciliation is to be made of man to man, but not true in reſpect of God to man; and whereas the ſame Authour ſpeaks of *Zacheus*, that he did *beleeve* firſt, and afterwards *made reſtitution:* which (*pag.* 91.) he cals an example beyond all exception; let him the ſecond time conſider *Zacheus* his expreſſion, and he will ſee it nothing to his purpoſe. The words are in the preſent tenſe, *Luke* 19.8. *Behold Lord, the half of my goods I give to the poor. and if I have wronged any man, I give him four-fold.* Now either *Zacheus* means this of his former life paſt, or elſe he declares his ready and prepared will for the time to come; and there are Interpreters of both ſides, and which way ſoever you expound it, it overthroweth the adverſaries tenent. For if it be underſtood of his courſe of life, *formely paſt*, then it goeth clear againſt him. If of his readineſſe of minde for the future, it makes nothing for him. For although by this it will appear, That *Zacheus* did joyfully receive Chriſt before he made *actuall reſtitution*, yet not before he had a preparedneſſe, and reſolution of heart to do it. And certainly *Zacheus* ſpeaking thus to Chriſt, *Behold I give*, cannot but be underſtood, that this penitent frame of heart was upon him before he ſaid ſo. If *Zacheus* ſpeaks this of his former courſe of

5 Some groſſe ſins require many conditions before pardon.

life, then he doth manifeſt this not in a way of pride or oſtentation, but to ſee whether Chriſt would command him to do otherwiſe, ſo that he might be thought to ſay this, for inſtruction ſake, to be directed for the future.

6 Groſſe ſins require a more intenſe act of faith to apply pardon.

6. As there muſt neceſſarily be more ſorrow, and will be greater terrors from the Lord, ſo there is alſo required *greater and ſtronger acts of faith, whereby pardon may be applied*; For the agony and temptation being greater, the ſtrength of faith alſo muſt proportionably be encreaſed. Hence we ſee the inceſtuous perſon, was almoſt overwhelmed; ſo great a matter was it to exerciſe faith, when God was apprehended thus angry: and certainly, if faith be a grace ſo difficultly put forth even for the leaſt ſin; What conflicts muſt there needs be, when nothing but *mountains* are in the way, and great gulfs apprehended between pardon and him? The mariner doth need more skill and ſtrength in a tempeſt, then in a calm; and the ſouldier muſt ſhew more courage in the midſt of a furious battell, then when all things are quiet.

Some particulars wherein no difference is to be put between great and leſſer ſins.

Thus you ſee wherein a great difference is to be made. Now there are ſome particulars, wherein a *believer repenting is to make no difference at all.* And that is in theſe things.

1. In reſpect of the efficient cauſe of pardon.

Firſt. There is no difference in reſpect of the efficient cauſe, *Gods grace in pardoning.* The godly man is not to think, that God can more eaſily pardon leſſe ſins, then great ſins: No, all theſe are equally pardoned by him. Even as in the earth, though there be great and high mountains in reſpect of other hils, yet both them and theſe are meerly as a *punctum* in reſpect of the heavens; So although ſome ſins exceed others in guilt divers waies, yet all of them in reſpect of Gods grace, are but as a drop before the Sun, which is quickly dried up. Hence when God proclaimeth himſelf in all his goodneſſe, he is deſcribed to be a *God pardoning iniquity, tranſgreſſion and ſinne*; And thus *Iſaiah* 1. he can make *ſins as red as ſcarlet, as white as ſnow*: So that compared to Gods grace, there is no difference at all.

2. Nor in reſpect of the meritorious cauſe.

Nor ſecondly, may any difference be made *in reſpect of the meritorious cauſe, which is Chriſts obedience and ſufferings*: For that cleanſeth away great ſinnes as well as ſmall. And certainly, when we conſider of what infinite value and worth the ſufferings

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of him who is God as well as man, do amount to, the beleeving ſoul need not wonder, if Chriſt do away one as well as the other. In the Red Sea, the ſtouteſt and moſt valiant Champion was drowned, as well as the meaneſt ſouldier. He is the Lamb that takes away the ſins of the world; and his bloud is ſaid to cleanſe us from all our iniquities. Here is no difference made, from one ſin as well as another. So that although thy great ſins require greater humiliation, yet not a *greater Mediator* then Chriſt is; Thou muſt pour out more tears, but Chriſt needs not pour out more bloud; ſo that in reſpect of Chriſts righteouſneſſe applied, the leaſt and the greateſt ſinner are pardoned both alike; neither is it blaſphemy (though the Papiſts judge it ſo) to ſay, *Mary Magdalen*, and the Virgin *Mary* are both juſtified alike.

3. Neither may we make any difference in the *means of pardon thus farre, as if our merit and ſatisfaction were to goe to the pardon of one, and not of the other.* We are to ſhew greater ſorrow, more means are to be uſed, yet we are not to judge theſe actions of ours, as having any worth or dignity in them for reconciliation, ſo that after we have done all, we muſt confeſſe It's grace only that pardons. And this is the more to be obſerved, becauſe it is hard not to do any thing *extraordinarily in a way of pardon*, and not preſently to *reſt upon this*, as if it had ſome worth in it. But certainly, if ſo be it be the goodneſſe of God meerly to forgive us our farthings, it is much more his liberality to pardon our pounds: and if by our own ſtrength we cannot remove a ſtraw, how ſhall we a beam? But in the primitive times the Church being ſevere againſt groſſe offenders, appointed more ſolemn and extraordinary duties of humiliation for ſatisfaction to the Church of God in point of ſcandal, and in proceſſe of time theſe were taught to be *ſatisfactory* even to God himſelf.

3. Neither in the means of pardon.

4. Neither may this difference be made, as *if leſſe ſins might conſiſt with the grace of Juſtification, but ſuch groſſe ſins did wholly exclude out of that ſtate.* For there are ſome who pleade for the diſtinction of mortall and veniall ſins, in this ſenſe, *veniall* are all thoſe which may ſtand with the favour and grace of God to the perſon ſo failing; but mortall are ſuch, which (though a

4. No difference to be made as to the ſtate of Juſtification.

man hath been juſtified) yet being committed, will caſt him out of this ſonſhip. Such a diſtinction *Muſculus* acknowledgeth, *loc. com. de peccato*, and others; but this ſuppoſeth a totall apoſtaſie from grace, which I have already diſproved.

Illuſtration. As the Ark was made of that wood which would *not be corrupt or putrifie*, ſo is the Church of God in reſpect of the *living members*. Therefore although Gods people in ſuch grievous falls loſe their aſſurance, feel wofull commotions of heart, yet they are not to conclude, That God hath utterly caſt them off. They are not to look upon themſelves as unſound, though they have been Prodigals.

LECTURE XXV.

PSAL. 32. 1, 2.

Bleſſed is he whoſe tranſgreſſion is forgiven, whoſe ſinne is covered.

Bleſſed is the man to whom the LORD imputeth not iniquity.

DAvid is ſtiled by ſome Ancients, *The Divine Orpheus*, by whoſe muſick the wilde beaſts, *evil men*, may be made tame: and certainly his materiall Harp was not more efficacious to drive out *Sauls* evil ſpirit, then his Pſalms are ſanctified means to expell all corrupt affections in us. And although all Scripture be equally excellent in reſpect of the Authour, yea, and of the matter abſolutely conſidered, yet in reſpect of us, our direction or conſolation by reaſon of our preſent eſtate, one place of Scripture may be preferred before another: in which ſenſe *Junius* interprets thoſe Pſalms, that have their inſcription, *A Pſalm of Degrees*, *A Pſalm of Excellencies*, as the Hebrew word will bear it. Now this Pſalm I am upon, may juſtly be ſo ſtiled, becauſe it hath a peculiar uſefulneſſe to thoſe who are exerciſed with

bout the *guilt of ſinne*; for here we have *David* like an anatomy, opened, that we may be inſtructed. Hence the title of the Pſalm is *Maſchil*, which is as much as giving inſtruction, and it is obſerved by Commentators, this is prefixed commonly to thoſe Pſalms that have ſome choice, eminent Doctrine, eſpecially about afflictions, as this hath, about *Davids* guilt and trouble under ſin, and alſo his pardon of it.

The Hebrews call this Pſalm לב *Cor*, *The heart of David*, becauſe he is ſo affected with Gods diſpleaſure for ſinne, and the excellency of the pardon. Therefore you muſt conceive the Text to be uttered by *David*, as one *groaning* and *heavily preſſed* with the weight of his ſinne, and crying out, *Oh how bleſſed and happy are they, that have theis ſinnes forgiven them!*

In which words you have *pardon of ſin* deſcribed.

The text contains a deſcription of the pardon of ſin, 1 From ſeveral expreſſions to magnifie the mercy of it.

Firſt, From ſeverall expreſſions to magnifie the mercy, *Sins forgiven, covered, not imputed.* It is much to conſider how ancient Interpreters have made a difference between the ſins enumerated; as if there were divers *kindes*, or at leaſt *degrees* of ſinne enumerated; and hereupon alſo they make a difference between forgiving, covering and imputing, as if one were more then the other; but we are rather to take it according to the Scripture-cuſtome, which doth uſe for amplification ſake, to ſay the ſame thing in divers words, and this is *autology*, but not *tautology*. The difference that is, is from the ſeverall metaphors that are in the words. As the firſt word doth ſignifie the taking away of ſin, which is a burthen, bleſſed is he that is eaſed of ſuch a weight. The ſecond, which is covering, doth ſuppoſe the loathſome filthineſſe of ſin in the eyes of God, and therefore by grace is taken out of his ſight. The third, not imputing or reckoning, is a metaphor ſuppoſing ſinne a debt, and God in his account will not ſet it upon our ſcore, ſo that the ſeverall expreſſions are wonderfully comfortable, if ſinne trouble thee as an heavy weight on thee, pardoning is the eaſing and taking off this burden; if ſinne make thee to judge thy ſelf loathſome, thou canſt not endure thy ſelf, pardon of ſin is covering of it; if ſin put thee in ſuch a *debt to God*, that thou knoweſt not how to ſatisfie, pardon is not imputing.

giveth not an half pardon, but that he taketh away the offence, and whatsoever punishment (properly so called) belongs unto it.

2. It doth imply, *That God when he hath thus forgiven, deals with a man as no more in that particular a sinner.* Therefore *David* after his murder and adultery are washed away, he is as white as snow in respect of those actuall sinnes; and every true beleever repenting, is bound to beleeve, that God doth this graciously and gloriously to him, That he is no more in Gods account that loathsome leper and unclean person he was.

3. It doth imply, *That God by degrees and in his due time will cover the beleevers sins, as from his own eyes, so from the beleevers eyes.* So that the guilt of conscience, those arrows of the Almighty, shall not alwaies stick in his heart. Thus as mans love to another, covers a multitude of sinnes, he will not mention, charge or upbraid the party with them; so doth Gods love cover the multitude of beleevers sins committed by them, dealing with them as reconciled persons, not upbraiding of them but bestowing all encouraging mercies upon them; so that if we improve this phrase of covering sin no further, we shall split on no rock, and yet the soul have as much comfort as it can rationally desire.

Some particulars not extended to in this phrase of covering sin.

In the next place, hear what it doth not reach to, and wherein the phrase is abused: As

1. When we dream of such covering of sinne, *as that sinne is wholly taken away*; so that no reliques of original corruption abide in us. Thus the Papists, *We must not* (say they) *suppose such a covering as if sinne were still there, only God will not impute it, but it is such a covering as is a blotting sinne out.* Now for actual sinne, we grant covering to be a blotting it out; but for original sin, in the lusts thereof, We say, they are still in the godly, and properly sins, only covered, because not imputed to them: for the grace of regeneration, though it cut the hair of sinne, as *Dalilah* did *Samsons*, yet it groweth again, as long as the root is there.

2. We may not conceive sinne covered in this sense, *as if we by our subsequent good actions did cover sinne*, so some have expounded *holy works* to be the garment that covers our nakednesse,

neſſe, but this would be our covering, and not Gods covering: whereas the Pſalmiſt attributes it to God, *Pſa.* 85.2. Therefore that Expoſition will not hold, which ſome bring out of *Auſtin*, explaining this covering of ſinne, as *Emplaſtrum tegit vulnus*, the Plaiſter covers the ſore, by healing of it: for although healing grace accompany juſtification, yet it is not juſtification.

3. We may not conceive it ſaid to be covered in this ſenſe, *As if God when he had pardoned, did not yet ſtill retain anger againſt the perſons ſinning, and ſo chaſtiſe them.* Though this doctrine be much pleaded for, yet Scripture is evident againſt it. *David* had ſin covered, yet God would not let the ſword depart from his houſe. Thus *Job* aweth himſelf againſt ſinne with this conſideration, *That God would ſee it in him, and take notice of it*, Job 10.14. *If I ſinne, thou markeſt me* (God ſeeth ſin in *Job*) *and thou wilt not acquit me from mine iniquity*; and *Cha.* 14.16, 17. he ſaith, God doth watch over his ſin, and ſeal it up in a bag. Let not then the people of God delude themſelves into ſecurity, by any falſe doctrine; and what woful concluſions there are of a godly mans peace, when he fals into a groſſe ſin, I ſhall handle in another Queſtion.

Neither fourthly, may we conceive of ſin covered, in a carnall groſſe manner, *As if there were ſomething interpoſed between Gods eyes and ſinne*; as if a mans face were covered with an hat, or a candle put under a buſhell. The Antinomians ſimilitude is groſſe and carnall, *Honey-comb*, pag. 275. as a man looking thorow a red glaſſe, ſeeth the water all red within it, ſo God looking upon us in Chriſt, ſeeth nothing but the righteouſneſſe of Chriſt, and no ſin at all; for the reaſon why our ſenſes judge water red thorow a red glaſſe, is, becauſe it depends upon the fitneſſe of a *medium*, and that being indiſpoſed, the eye is deceived; but God in looking upon us, doth not depend upon any intervening thing; and indeed Gods ſeeing of ſin in this point, is not ſo much an act of his underſtanding, as of his will, decreeing to puniſh ſin, or not to puniſh it. So that this ſimilitude doth no waies hold, for God in this matter of forgiving or puniſhing ſinne, is not to be looked upon as a natural agent, but voluntary. So that all theſe things rightly underſtood, we may take that

which is good and comfortable, leaving that which is corrupt and falſe.

Whether the phraſe of Gods covering ſinne, favour the errour, That God ſeeth not ſinne in beleevers. Anſwer negative.

And if the Queſtion be made, *Whether the phraſe of covering ſinne, make for that errour, That God doth not ſee ſin in beleevers offending?*

I anſwer, No, by no means; for theſe Reaſons,

Firſt, Gods covering of ſinne is to be limited only to condemnation, as I have proved; *Davids* ſinne was at the ſame time open to God, and covered; open to fatherly chaſtiſements, covered to revengefull condemnation. God did ſee it as a Father to be angry with him, not as a Judge to hate him.

2. Becauſe this covering is limited to thoſe ſins which *are paſt, and repented of*; *not to new ſins committed*; they are not covered without a new gracious act of Gods favour. *David* before this ſinne committed that is ſpoken of in the Pſalm, he had his former ſinnes covered, but this was not covered, till he did acknowledge it, and then ſaith he, *Thou forgaveſt the iniquity of my ſinne:* Though therefore God ſhould not ſee the ſinnes paſt, yet the new ones committed, they are taken notice of by him.

3. Becauſe though God hath covered them, yet God may, and doth ſometimes afflict his people for their ſins, ſo that they cannot be in every ſenſe ſaid to be covered: But I have ſpoken largely of this already.

Two Objections anſwered.

Two material Objections are to be anſwered, and then I ſhall proceed.

Object. 1.

The firſt is, If ſinne be in the regenerate, yet covered and not imputed, *How will this ſtand with the omniſciency, truth and holineſſe of God?* His omniſciency, for he cannot but ſee ſinne if it be there: His truth, for God, muſt needs judge of things as they are; if therefore ſinne be there, he muſt judge it to be there, otherwiſe we make him like the wicked who covers ſin, he will not acknowledge it to be there: Now what truth is this, to ſay of a regenerate man, he is cleanſed and waſhed from all his evil, and yet his evil is in him? This the learned among the Papiſts doe much urge, *Pererius, Tirinus*, &c. At moſt (ſaith *Suarez de juſtificatione*) it makes remiſſion of ſin to be nothing but

but a remiſſion of the puniſhment, not of the offence or fault. The very ſame is urged by Antinomiſts. Laſtly, How doth it conſiſt with Gods holineſſe; for he muſt needs hate ſinne in whomſoever he findes it; and therefore for the Saints to have ſin in them, and yet God not to impute it to them, ſeemeth a contradiction.

But to all this the anſwer is eaſie. As for Gods omniſciency, none ſay, but by that God beholds ſinne, where it is; and in that ſenſe, ſinne is not at all ſaid to be covered, for he knoweth all in man. As for his truth, God doth judge as the thing is, for as he ſeeth ſinne, ſo he judgeth ſinne to be in them. and according to that eternal rule laid down, *Pſal.* 89.32,33. He chaſtiſeth them with the rod, though he take not his loving kindneſſe from them; ſo that God doth not judge things otherwiſe then they are. And as for his holineſſe, he is not only angry with their ſins, but alſo would proceed to their eternall condemnation, were it not for Chriſt, their ſurety, ſo that their ſins are puniſhed, though not in their own perſons. Neither is this a taking away of ſin only in reſpect of the puniſhment, but of the offence alſo, God being wholly reconciled with his people, though the corruption (which is removed by ſanctification, not juſtification) is by degrees purged away.

The ſecond Objection is, *How can God ſee ſinne, ſeeing they have Chriſts righteouſneſſe, and there being no ſin in that, therefore God muſt look upon them as in Chriſt, which is without any ſin at all?* *Object. 2.*

The anſwer is, that when we ſay, Chriſts righteouſneſſe is made theirs, it is not to be underſtood ſubjectively, as if it were a quality inherent in them (for then indeed God could not ſee ſin in them) but relatively, he is their Mediatour, and by his obedience they are acquitted, ſo that the righteouſneſſe is in Chriſt, but by faith it becomes theirs, not formally, but as the merit for which God doth juſtifie them, and God doth account it to them as theirs; now this is no contradiction to be ſinfull in our ſelves, and yet at the ſame time acquitted by the righteouſneſſe of another. It is true, thoſe expreſſions of making Chriſts righteouſneſſe formall righteouſneſſe, or as others, a materiall righteouſneſſe, and thoſe diſputations, Whether Chriſts active *Anſw.*

ctive or paſſive obedience, both or either of them be imputed to us; hath much darkned the Queſtion: whereas if we conſider of it, as a relative righteouſneſſe performed by our Surety in our ſtead, the matter will be made much clearer: yet I ſpeak not this, as if Chriſts active obedience were not made ours, as in time may be ſhewed.

I come to the ſecond Obſervation out of the Text, which is,

Pardon of ſin duly valued by thoſe only who inwardly feel Gods anger againſt it.

That thoſe only do eſteem pardon of ſinne as a bleſſedneſſe, who feel inwardly the anger of God for ſin.

David here in this Pſalm, being deeply wounded with the guilt of his ſin, judgeth not his kingdom, his wealth, his conqueſt over enemies an happy thing, but pardon of ſin.

Now the ground of this is, becauſe ſuch is our cuſtom (though it be our weakneſſe) to eſteem of mercies more *carendo quam habendo*, by wanting of them, then having of them. The blinde man earneſtly deſireth ſight. The lame man prizeth ſound limbs. A people diſtreſſed with warre, and finding the bitterneſſe of it, commend peace. Thus it is here, a man afflicted and imbittered in his ſoul becauſe of ſin, he doth highly admire forgiveneſs, and accounts thoſe happy that walk in the ſenſe of Gods favour. Though innocency or freedom from ſin may be *majus beneficium*, a greater mercy then pardon and reparation, yet this is *dulcius beneficium*, a more ſweet mercy to the ſenſe and feeling of him, who enjoyeth it. Hence that Chriſt and the Goſpel might be exalted, God permitted ſin to be, and the Law is on purpoſe to diſcover ſin, and aggravate it, that Chriſt and his grace may be the more welcome.

Uſe 1. Of the firſt Obſervation.

The Uſes of both points together, are,

1. From the former, Doth God in pardoning, cover ſinne? then with what boldneſſe may true faith triumph? Why is the godly penitent, as if his ſins were alwaies in bloudy characters before God? Why is he, as if there were no bloud of Chriſt, wherein theſe Egyptians are drowned? If thou hadſt never been a ſinner, thy heart would not have trembled. Is not forgiveneſs making of a ſin not to be, as you have heard? So that, as *Rachel* is mourning for her children, becauſe they are not; ſo maiſt thou be rejoycing, becauſe thy ſins are not, and although they be not covered out of thy ſight, yet if covered out of Gods ſight, that is

thy

thy blessednesse; better have them rise up alwaies in thy conscience, then ofte before God.

From the second we may be instructed, who are the best Preachers of Christ, and the grace of the Gospel, who are Gospel-Preachers, even such who make deep incisions and wounds first in mens consciences by the Law. The only way for a Minister to make his auditors relish and savour of Christ and grace indeed, is to keep them in a godly sense and apprehension of their infirmities. We are not in our first conversion only to have throbs and pangs after Gods grace, but also this hunger and thirsting after Christ, is to be kept up in the progresse of sanctification: and therefore as those Ministers are to be blamed (if any such) that do only presse duty, discover sinne, but never set forth the fulnesse of Christ: So they also are to be blamed, who only presse such Texts as manifest Gods grace, but never open that issue and fountain of all filth that is within us. Both these tempered together, are like *Aarons* excellent compound. *Use 2.*

The last Use of Exhortation, is, *to be so deeply humbled and tenderly affected within your selves*, that all within you may cry out, *Blessed is the man to whom the Lord imputeth no sinne.* O that every Auditour which heareth me this day, could with the same spirit, affection, and turning of bowels within him, proclaim this truth, as *David* did. What is said of *Pauls* Epistles, is also true of *Davids* Psalms, *Nunquam Davidis mentem intelliges, nisi prius Davidis spiritum imbiberis.* You can never fully understand *Davids* meaning, unlesse you be possessed with *Davids* spirit. Now that you may be moved hereunto, consider ~~the motive in the Text, and the means to get it. The motive is~~ blessednesse; a man is never an happy man, till his sinnes be pardoned. What makes hell and damnation, but meerly not forgivenesse? thy wealth, thy greatnesse, thy honours, cannot bring that happinesse to thee which remission of sins doth. ~~Hence~~ this is the cause of all other blessednesse. And observe, here is a great deal of difference between this place, *Blessed is the man whose sinnes are pardoned*, and those Texts where he is said to be blessed that feareth alwaies, or he is said to be blessed that walketh not in the waies of the wicked, for in the Text is *Use 3.*

ſhewed the cauſe or fountain of bleſſednesſe, *viz.* remiſſion of ſinne; but in other places there is only deciphered, who they are that are bleſſed. A man that feareth is bleſſed, but his fear is not the cauſe of his bleſſednesſe. A man that liveth godly is bleſſed, but his godlineſſe is not the cauſe of his bleſſednesſe, but his pardon of ſin makes him bleſſed in all his graces; Thou art bleſſed, not becauſe thou praieſt, heareſt, liveſt holily, but becauſe God doth forgive all thy ſins and imperfections in theſe duties. If therefore your graces, your holy duties are not the cauſe of your bleſſednesſe, never think your outward mercies can be. The means to obtain this, is in the Text, by having no guile in the heart, that is, by not hiding our ſins, but repenting of them, and confeſſing them to God: For this (ſaith *David*) every one ſhall pray unto thee in an acceptable time; for this, that is, for this remiſſion, and becauſe thou waſt ſo ready to forgive, when I ſaid, I will confeſſe my ſin, Therefore ſhall every one ſeek to thee: where by the way, let none abuſe that place, *verſ.* 5. *David* ſaid he would confeſſe, and God forgave it: *David* did but ſay it, and God pardoned it; ſo ſome have deſcanted upon it. But to ſay, there, according to the uſe of the Hebrew word in ſome places, is firmly to purpoſe and decree ſo reſolvedly, that he will be diligent in the practice of it. Doe not therefore think that a meer lip-labour is that brokenneſſe and contrition of ſpirit, which God requireth as the means to pardon.

LECT.

LECTURE XXVI.

PSAL. 51.9.

Hide thy face from my sinnes, and blot out all mine iniquities.

YOu have heard of the peculiar usefulnesse of the *Psalms*, in respect of our conditions or temptations. What some Authours (I know not upon what ground) have said of the *manna*, that it had the taste of all delicate meats in it, and gave a respective relish to what every palate desired; this may be truly affirmed of the *Psalms*, they have a *respective direction*, or comfort to every ones affliction or temptation. Hence they have been called by some the little Bible, or the Bible of the Bible: for although all the Stars be of a quintessentiall matter (as the Philosophers say) *yet one star differs from another in glory*. And this Psalm among the rest, hath no mean excellency or usefullnesse, it being a spirituall Apothecaries shop, wherein are choice antidotes against the guilt and filth of sin, so that every one may say that of this Psalm, which *Luther* of another, *O Psalme, Tu es meus Psalmus*, Thou shalt be my Psalm. The occasion of this Psalm is set down very diligently, and punctually in the *inscription*, it was made when *Nathan* reproved *David* for his adultery, after he had gone in to *Bathsheba*. The Hebrew word is translated in the time past, and so those that excuse *Naaman*, 2 King. 5.18. translate those words, wherein *Naaman* begs for pardon for his bowing down in the house of *Rimmon*, in the *time past*. *Thus (pardon thy servant) when my master went into the house of Rimmon and I bowed my self.* And they bring this inscription of the Psalm to confirm such a translation. We are in this Psalm to look upon *David humbled* for his grievous sins, as a *Job* sitting

ſitting upon the dunghil abhorring himſelf, becauſe of the ulcers and loathſomeneſſe upon him, or like a wretched *Lazarus* full of ſores, lying at Gods throne, who is rich in mercy. For mercy is the ſcope of the Pſalm, which he praieth for in the *negative effects* of it, ſuch as blotting out of his favour, *&c.* and in the *poſitive effects* thereof, ſuch as creating a new heart, filling him with joy and gladneſſe, *&c.* And this Petition is enforced with ſeveral arguments from Gods multitude of mercies, from his confeſſion and acknowledgement, with a ready ſubmiſſion to all Gods chaſtiſements, from the proneneſſe of every one to ſin, becauſe of that original corruption ſeated in him, from the good effect this pardon ſhall work upon him, he will teach tranſgreſſours Gods waies, ſo that his ſinnes as well as his graces ſhall inſtruct others.

The text divided into two Petitions.

My Text is a praier about that negative effect of mercy, which is expreſſed in two Petitions to the ſame purpoſe.

The firſt is, *Hide thy face from my ſins.*

A face attributed to God in a double ſenſe.

The Scriptures give a face to God in a two-fold ſenſe. There is the face of his favour and his love. This *David* in the 11th verſe, praieth God would not take from him: And there is the face of his anger and his indignation. This *David* perceiveth upon him, and againſt him, wherefore he deſireth God would hide it from him; So that it is an expreſſion from a guilty perſon, who cannot endure the juſt Judge ſhould look upon him; or rather from a childe offending, who cannot bear the frowns of his father, caſting his eyes upon him. *David* hath that filth and guilt now upon him, which he knoweth God cannot behold but with much wrath and indignation, therefore he praieth God would not look on him. You ſee here *David* acknowledging, That God doth ſee and take notice of the ſins of juſtified perſons in a moſt provoked manner.

This praier is expreſſed to the ſame ſenſe in the next Petition, *Blot out all mine iniquities*, wherein conſider the mercy praied for, *Blot out*, a metaphor (as you have heard) from merchants that cancell their debts, or as the Sun doth diſſipate and cauſe the cloud to vaniſh.

2. The extent of the object, *all my iniquities*. Whether this extend to future ſins, ſo that all ſins, paſt, preſent, and future are pardoned together, ſhall be conſidered in the ſecond place.

From the first Petition, Observe,

That God seeth and taketh notice of in a most angry and provoked manner, the hainous and gross sins, which a Believer hath plunged himself into. Observation from the first Petition.

For this reason, *David* praieth God would turn away his eyes, and face from him, even as the sore eyes desire to have the light removed, as being unable to bear it. And this aggravation of Gods seeing it, he mentioneth also, *vers.* 4. *Against thee only have I sinned, and done this evil in thy sight.* That God did see it, and was offended, did more trouble him, then the eyes of all the world upon him: So 2 *Sam.* 11. 27. where this History is related, there is this peculiar brand upon *Davids* sin, that what he had done *was evil in the eyes of the Lord*; therefore God did see it, and take notice of it, so as to be displeased with it. This Doctrine is worthy of all diligent examination, both because it will be a strong Antidote, to keep Gods people from scandalous gross sins, as also to inform how far in such sins the people of God make a breach upon their peace with God, and claim to the Covenant of Grace. And although this Question hath been vexed in some respects with the scratching claws of the Schoolmen, yet I shall endeavour not to be so ill a seedsman as to sowe among thorns, nor as one of the Ancients alludes, *Plantare nemus Aristotelicum juxta altare Dei,* Plant *Aristotles* dark Grove, near Gods Altar.

And for the clearer proceeding in this great Point, I shall consider the Doctrine briefly in the *hypothesi*, as it was *Davids* case, and then in *thesi*, as it may be any believers condition: for *David* take notice of two things, The aggravation of *Davids* sin in ten particulars.

First, The aggravation of his sin.

Secondly, Of the evil befalling him, because of it. *Davids* sin is at large mentioned, 2 *Sam.* 11. where you have several aggravations of this ungodly act.

First, He was a King, and so his wickedness was the greater, by how much his person was greater. Men in place being like the Sun, which if in an eclipse, causeth much destructive alteration to inferiours.

Secondly, A man advanced by God to special mercies, both temporall and spirituall, and for him to sinne thus, we

may cry out, *What ailest thou, O Jordan, to runne backward?*

Thirdly, The nature of the sin was a very grosse one, against the light of an Heathens conscience, to deflour his neighbours wife.

Fourthly, It was a trespass against his faithful servant *Uriah*, who was venturing his life to preserve *David*: This was horrible ingratitude.

Fifthly, This aggravation God addeth, That he had many other wives; and for him, as *Nathan* wisely reproved him, to go and take the poor mans lamb, who had only that, this was so become very guilty.

Sixthly, Here was great deliberation, and consultation, how to cover the matter, and to make *Uriah* the father of it. O where is *Davids* heart that it doth not smite him all this while?

Seventhly, To bring this wretched plot about, he sends *Uriah* with letters to *Joab* for his own destruction; Doth not *David* here, that which he condemned and prayed against so much in others, lie in wait like a Lion to devour the poor innocent?

Eighthly, His sin becomes more hainous, in that to colour this, he will have *Uriah*, and many other innocent persons set in the fore-front, on purpose to be killed, and afterwards with most transcendent hypocrisie, excuseth it with this, *The battel falls alike to all.* So that here is a sinne with many sins complicated in it.

Ninthly, When all this is done, *David* takes *Bathsheba* to wife, delights in her, and rejoyceth with her.

Tenthly, To make his sinne out of measure sinful, after these horrid sins committed thus against natural light, as well as spiritual, we finde no remorse of conscience, no trouble of heart, till *Nathan* the Prophet come and arouse him. But presently upon his Reproof, How doth this Mountain melt like wax before the fire? And therefore let no man encourage himself with *Davids* sin, unless he finde in himself also *Davids* Repentance.

And therefore in the second place take notice, what way God

God takes to break him, and how much displeasure of God fell upon him.

The degrees of *Davids* repentance.

First, *He hath great terrour and trouble upon him*, which he expresseth by the most exquisite torment that is, *viz. Broken bones.* It was with him, as if all his bones were brayed and pounced together. Thus fearful is it to fall into the hands of the living God, who even to his own people is a consuming fire. As the Sunne which useth to dart forth resplendent beams of lustre, by grosse and thick clouds is darkned and obscured; so *David* who heretofore rejoyced in God, took comfort in his Promises, doth now like *Dives* beg for one drop of comfort, and findes a great Gulf between that and him, insomuch that it cannot come to him, nor he to it. Now what are all *Davids* pleasures, all his lustful delights to these wounds of his soul? Hath he not bought Repentance at a dear rate? Let the godly hear this and tremble, and do no such thing.

Secondly, As he found hell thus within him, *So God was also really displeased, his sins were uncancelled till he repented.* So that Gods displeasure was not only in *Davids* sense and feeling, but in Gods heart also. As the earth of his own heart was like iron, in respect of the yeelding any fruit of comfort, so the Heavens were like brasse. God had spoke to his soul to be like the mountains of *Gilboa*, on which no dew of his favour shall fall. Therefore he doth not only pray for pardon, but plenty and iteration of pardon, Multiply to pardon, as *vers.* 2. I need pardon again and again, I need a plentiful pardon, because I have sinned many sins in one sin. Now *David* might justly be more solicitous and fearfull about the pardon of these sins, because there was no particular Sacrifice appointed for murder and adultery, but an expectation of vengeance, either from God or man, but this must not be stretched to the *Socinian* errours, as before I have shewed.

Thirdly, *He found in himself a loathsomnesse, and defiling guilt upon his conscience, whereby like Adam, he could runne and hide himself, that God might not see him.* Hereupon he prayeth, *Wash me, Cleanse me, Purge me.* O how loathsome and abominable was he in his own eyes: if *Davids* Righteousnes be ac-

counted a menstruous cloth, or dung by him; what debasing and abhorring thoughts must he needs have of his sins? He looketh upon himself as the Swine wallowing in mire, and the dog licking up his vomit.

Fourthly, *He feeleth a spiritual consumption and languish upon him, that he cannot exercise any of those graces that he used to do.* Therefore he prayeth for a principal or voluntary spirit, that with delight and strength he may do Gods will. *David* ariseth as *Samson* when his Hair was cut off, thinking to doe such great exploits, as he had before, but he findes his strength gone.

Fifthly, *He discovereth a World of Hypocrisie in his heart, and crieth out of that, praying for truth in the inward parts.* He now (probably) fears himself for an Hypocrite, questions whether any truth of grace be in him at all; and certainly it might justly amaze and astonish him, to consider he could do all that wickedness deliberately in cold bloud, without any remorse for a long while. This might justly plunge *David* into such a Chaos, that he might fear the very pillars and foundations of his soul were shaken.

Sixthly, *He had lost all that boldnesse and liberty arising from a good Conscience, in declaring Gods truth, and reclaiming transgressours from their evil wayes*, verse 13. Some have said that *David* in this intervall lost the gift of Prophecie, and making of *Psalms*. I cannot tell that; but certainly guilt and shame had so sealed up his mouth, that he could not reprove others for murder, adulteries, destructive craft, which he himself was so foully guilty of. It was the Ancients Rule, *Quicquid dicturus aliis, prius tibi ipsi dic*, Speak that first to thy self, which thou art to speak to others. But how could *David* have any boldness here, till there was a cole of fire from the Altar to sanctifie him? So that all these things duely pondered, you may say, this Sermon is a spiritual-Anatomy-Lecture, wherein *Davids* sin and punishment hath been so dissected before you, that every wise hearer may prevent the like desperate disease in himself.

The text considered *in thesi*.

And now I proceed to the *Thesis*, or this Doctrine in the general. And this method I shall use: First, *Speak of the sins briefly.*

briefly the godly may fall into. And then more largely *of their relation they ſtand unto God after the commiſſion of them, till they repent.*

What ſins Gods children may fall into.

And to the former, two things are conſiderable:

1. The nature of the ſins they commit. And

2. The quality of them, whereby they may be differenced from the ſins of reprobates.

For the former. There is no ſinne (except that againſt the holy Ghoſt) which a juſtified perſon, being left to himſelf, may not fall into, even ſuch ſins, that moral men, by the help of a natural conſcience only would readily abhor. Thus *David* with deliberation and conſent fals into adultery and murder, ſins condemned by Natures Statute-Law: You have *Aaron* guilty of Idolatry: *Joſephs* brethren the Patriarchs, as much as lieth in them murdering *Joſeph*, and when they have caſt him away into the pit, they ſit down to eat, which implieth their wonderful ſecurity: and we reade not of their Repentance, till many years after, being awakened thereunto by *Joſeph*. *Samſon*, he was like one of the Roman Emperors, a compound of vices and virtues, inſomuch that doubt might have been made of his godlineſs, had not the Scripture put him in the Catalogue of Saints. *Peter*, although it was a paſſion of fear that cauſed his ſinne, yet his ſinne was very dreadful, to lie, ſwear, and curſe, in the denying of Chriſt. This was ſuch a ſinne that *Peter* thought it not poſſible he ſhould fall into it. For firſt at the maids accuſation, by comparing of the Evangeliſts together, he doth not only baſely deny himſelf to be *Peter*, but addeth, *He knew not Chriſt*, yea he knew not what ſhe ſaid: an expreſſion which we uſe about a thing that we are in the higheſt manner ignorant of; and this he doth before all them that ſtood by. In the next place after a little while (which as *Maldonat* computes, muſt be at leaſt three hours) he denieth Chriſt again: we might have thought that *Peters* heart might have troubled him in that ſpace, but in ſtead of repentance he aggravates his crime, with an oath he denied himſelf to be *Peter*; Here was lying againſt his own conſcience, accompanied with perfidiouſneſs againſt Chriſt: Then the third time, a little while after, being accuſed again, he ſtill increaſed his ſin, and

did not only swear, but curse, that is, devote himself to the horridest judgements that can be, if he knew Christ, and this he did often, as that phrase, *He began to curse*, seemeth to imply, and his sin will yet rise higher, if that cursing be referred to Christ, that he cursed and anathematized him, and all this while though as some probably think, he heard the Cock crow, yet he repents not till Christ looked upon him, and without question would have denied him as often as the temptation was, had not Christ preserved him.

Thus I have given you Examples of the hainous sins of Gods people, which are not to encourage in sinne, but if duely considered, a bridle against it. As he said, *Plus debeo Thomæ, quam Petro*, he was more beholding to *Thomas* doubting, then *Peter* believing, because by *Thomas* his doubt, Christs Resurrection was more confirmed: So in some sense, we may more acknowledge Gods Wisdome and Goodness in his childrens fals, then in their Graces; for hereby we are to tremble in our selves at our own weakness, be more careful against sinne; Observe the way they took for pardon, and admire Gods goodnesse, who doth not utterly cast off his prodigal children.

Thus you see there is no kinde of crime, which the people of God, through their own neglect, may not fall into. And as for that other Question, Whether they may not frequently commit the same sins? We have examples in Scripture for the Affirmative, onely the greater Doubt is, Whether after a thorow and deep Humiliation they may relapse in the same sins? But although we scarce have any instances of such in the Scripture, yet Gods command upon us to receive a brother seventy seven times offending, if he repent, may keep up the heart of such a sinner against despair, because goodnesse and love is in him as in the Ocean; in us, as in the stream only.

The sins of Gods people in what kinde to be ranked.

The second thing considerable is, *What kinde of sins these are?* whether they may be called *sins of infirmity*, though so atrocious in their nature, or raigning sins? Now herein godly Divines have differing expressions, though they mean the same thing. *Zanchy* in his *Thesis* of the perseverance of the Saints doth

doth induſtriouſly aſſert, *That all the ſins which elect Believers fall into, are ſins of infirmitie.* Thus he cals *Davids* and *Peters*: His main ground is, *Becauſe every regenerate man hath a two-fold principle within, the fleſh and the ſpirit, both which fight one againſt the other: by which means they are never carried out to a full conſent and purpoſe in any ſin they commit.* Hence he denieth they can be called raigning ſins, or ſins againſt conſcience, that waſte conſcience, or that are from reſolved purpoſe within. He giveth an inſtance from *Jonah*, and the Mariners; We know the Mariners had not any intent at firſt to throw *Jonah* into the Sea; again they rowed and uſed all their utmoſt endeavour to preſerve him: Laſtly, they pray to their gods, if poſſibly, they may not be neceſſitated to drown him. Now in all this, the Mariners, though they did throw him into the Sea, with their will and conſent, yet they did it very unwillingly alſo. Thus, ſaith he, *Jonah*, in this reſpect, is like Chriſt, or grace in the hearts of Gods people. And firſt, the people of God have no purpoſe to caſt him out. Again, they uſe their diligent care in temptations not to do it. Laſtly, they beſeech and importune God they may never fall ſo foully: Therefore if at any time they are overtaken, it is with an unwilling willingneſs. Thus he. Neither is it any marvel if he judge ſo; When *Bucer* thought an *Elect man, even before ever he be converted, doth not ſin with that full conſent as reprobate wicked men do, but have many motions to the contrary.* Now although *Peter* in his denial of Chriſt, might be thought with unwillingneſs and reluctancy to do what he did, yet it is hard to ſay, *David*, who ſo deliberated and plotted to accompliſh his wickedneſs, did it not with ſome full conſent at that time. And it may ſeem hard to call all the ſins of the godly, ſins of infirmity; Therefore others will grant them the name of raigning ſins, but with this limitation, that this is not a total raigning: ſin raigneth as a tyrant over them, not as a King; and although at ſome times, as in *Davids* caſe, there be no actual reſiſtance made, becauſe all *the actual exerciſe of Grace* is ſuſpended, yet the ſeed of God doth in time revive again, and ſo doth caſt out that uſurper: So then the concluſion is, That the groſs ſins, which ſome regenerate perſons do commit, may be ſaid to be ſins accompliſhed with a full

conſent.

conſent and delight, and for the time, no actual reſiſtance made by the regenerate part, and ſo far may be called raigning ſins, but becauſe God hath promiſed to blow up thoſe ſparks of grace in the godly, in his due time; therefore they raign but as tyrants, and that for a while, not as Kings, which then properly is, when ſins are cuſtomarily committed with an antecedent and conſequent conſent.

Differences between the ſins of the godly and reprobate.

But for the general, That there is a great difference between *Sauls* ſins and *Davids*, *Peters*, and *Judas's*, will appear evidently.

Differ. 1. 1. *From that principle of ſupernatural life*, which although much *weakned*, yet is not *quite taken away*, 1 Joh.3. *He that is born of God, cannot ſin*, viz. ſo as *Cain*; or as one that is of the devil his father, *becauſe the ſeed of God abideth in him*. And *Paul*, Rom.7. doth excellently deſcribe this in the perſon of a regenerate man, where ſome Expoſitours do not limit the good he would do, or the evil he would not do, to motions and deſires only of the heart, but extend it to the outward actions done in the fleſh.

Differ. 2. 2. There is a *difference in reſpect of God:* He doth not wholly caſt off the one offending, as he doth the other. Compare *Sauls* ſin, for which God rejected him, and *Davids* together, and you would think *Sauls* ſin far the leſs; for *Sauls* was, becauſe he ſpared *Agag*, 1 Sam.15. and the beſt of the ſpoil, pretending it was for Sacrifice, and he dared not do other for fear of the people, but for this God rejected him. Now *Davids* was in a more groſs ſin againſt the light of nature, whereas *Sauls* was againſt a poſitive command of God only, and was a ſin only, becauſe forbidden, not from it ſelf, yet God ſheweth mercy to the one, and not to the other. Certainly, though Gods grace be the great reaſon of the difference, yet *Saul* ſinned with more contempt and ſlighting of God, then *David* did. There was a more bitter root in one then the other.

Differ. 3. 3. A difference alſo may be ſeen *in the conſequent*. When *David* was reproved, how preſently did he melt and condemn himſelf? There could not be ſuch a ſudden thaw of *Davids* heart, if like *Nabals* it had been like a ſtone within him. Thus *Peter* alſo, as ſoon as Chriſt looked upon him, *He went out, and wept bitterly*.

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It is true, we ſee *Saul* and *Judas* after their wickedneſs committed, cried out, *They had ſinned*, but yet it was only for temporal motives, fearing the loſs of their honours or fame, and at moſt, out of a ſlaviſh fear of Gods wrath, not from any love of him, or faith in him.

The Uſe is, If *David* lie thus in his gore, and what *Michal* ſaid falſly concerning him, is now true, hath made himſelf like one of the vile fellows, let him then become a *Pillar of ſalt* to ſeaſon the godly. Without a gracious ſolicitude and diligent depending upon God, how quickly may a ſtar become like a dunghil? You ſee that the ſnakes, and other poiſonous creatures, which lie lurking in the holes of ground, when the ſeaſon is cold, do yet crawl abroad under the hot Sun-beams. And ſo thoſe ſins which thou ſuppoſeſt crucified in thee, may revive upon a warm temptation. *Peter* could not be perſwaded he ſhould ever be plunged into ſuch foul perfidiouſneſs, he thought all the men in the world would ſooner do it then he. Now to prevent theſe ſcandals, hearken alwayes unto the motions of Gods Spirit. While the Cock croweth, do thou go out and weep bitterly; while the Angel ſtirreth the pool, do thou preſently ſtep in: and if thou art at any time overtaken, continue not in the ſin, return preſently. The Candle newly put out, if preſently blown upon, may be kindled again. The longer in the ſin, the more ſenſleſs and ſtupid thy heart will grow; and know that of *Bernard* to be true, *Illud eſt cor durum, quod non trepidat ad nomen cordis duri*, That is an hard heart, which doth not tremble at the name of an hard heart. *Uſe.*

LECTURE XXVII.

PSAL. 51. 9.

Hide thy face from my ſinnes, and blot out all mine iniquities.

How far groſſe ſins make a breach upon Juſtification. Anſwered negatively. 1.

WE come in the next place to declare, *How far a regenerate man upon the commiſſion of ſuch groſſe ſins, doth make a breach upon his Juſtification?*

And for the further clearing of this, I ſhall lay down, Firſt, What it doth not. And ſecondly, What it doth.

And in the firſt place, *No groſſe ſin committed by a juſtified perſon, doth make void the former pardon of thoſe ſins he hath been guilty of.* God when he pardons, he pardons abſolutely, not with a condition ſuſpended upon our future converſation, which if not performed, his pardon ſhall be revoked. The *Lutheran* Divines do generally oppoſe this Truth; *Muſculus* alſo in his Common-place, *De remiſſione peccatorum*, handling this Queſtion, doth encline to the affirmative, *That new groſſe ſins committed, make void the pardon of all former ſins, ſo that all his by-paſt iniquities do* reviviſcere, *live again in their guilt and accuſation of ſuch a man*, *Tompſon* in his Diatriba, *pa.*48. Though he plead vehemently for the interciſion of a believers Juſtification upon the committing of grievous and loathſome ſins, yet he denieth, *That ſins once pardoned are ever imputed again, becauſe* (ſaith he) *the irrevocability of that Remiſſion doth only depend upon the immutability of Gods counſel, whoſe gifts are without Repentance. For although* (ſaith he) *there is a neceſſity of Faith and Repentance, that ſins be at firſt pardoned, yet that they ſhould continue or abide pardoned, there is no neceſſity of Faith; and therefore none are damned for paſt ſins pardoned, upon a defect of new*

Faith.

Faith and Repentance, when new ſins are committed. The Schoolmen handle this Queſtion, and generally deny, That ſins pardoned ever are imputed again, unleſs in a certain reſpect, *viz.* as far as by-paſt ſins are virtually contained in the following ſin, as if by a new ſin a mans ingratitude is ſo great, that he becomes as guilty, as if he had all his former ſins incumbent on him. But whatſoever mens judgments are, the Scripture-expreſſions about pardon of ſin, which are, *The remembring of them no more, The blotting of them out, and throwing them into the bottom of the ſea, &c.* do plainly evidence, That God when he pardons a ſin, pardons it abſolutely, and for ever, ſo that it ſhall never live again to condemn him here or hereafter.

There are two places of Scripture, that ſeem to give a check to this Doctrine. The firſt is, *Ezek.* 18.24,26. where God ſaith, *If a righteous man turn away from his righteouſneſſe, and commit iniquity, his righteouſneſſe ſhall not be mentioned, but he ſhall die in his ſin. Quid clarius?* ſaith *Bellarmine:* What is more clear then this place? Hence this is ſtrongly inſiſted upon by Papiſts, *Arminians, Lutherans,* as the *Achilles.*

Now to this place, theſe Anſwers are given,

Firſt, That the Prophet ſpeaks not of a truly righteous man, but a phariſaical, bragging man, who hath a conceit of his righteouſneſs, without any reality at all; and ſuch a feigned righteouſneſs may quickly melt away; but this may ſeem too much forced (though learned men inſiſt on it) partly, becauſe the oppoſition is made of a righteous man to one really wicked; partly, becauſe it is ſuch a righteouſneſs, which if a man had continued in, would have ſaved him, he ſhould have lived by it. Others therefore ſay, The expreſſion is only conditional, and by ſuppoſition, if he do this, which doth only imply a *poſſe*, if a man be left to himſelf, not an *eſſe*, or that indeed he will do ſo; yea God uſeth theſe conditional comminations, as a ſanctified means to keep a righteous man from falling. This is a good Anſwer: but there are others with whom I joyn, that ſay, The Scripture doth here conſider a man as of himſelf, and what he is in his own power, not what he is by a Covenant of Grace (which is only *per accidens*, and *ex hypotheſi*) a meer extrinſecal and accidental thing to a man. And now, ſpeak

of a godly man thus, we may ſay, that he may fall, and loſe the favour of God; for although in reſpect of Gods predeſtination and Covenant of Grace, he cannot, yet that is meerly external, and from without. So that the Scripture ſpeaks of a godly man, ſometimes in reſpect of his external, relative condition, as elected and federated: Thus he is made unchangeable in reſpect of his ſtate. Again, in other places it ſpeaks of him, in reſpect of his internals, and what is dwelling in him; and in this ſenſe, *He that ſtands, muſt take heed leſt he fall.* And that this is the right interpretation, is plain by the oppoſition in a wicked mans eſtate; for there ſaith the Text, *If the wicked leave his wickedneſſe, and do that which is righteous, he ſhall live.* Here is no mention of Grace at all; Can any from hence infer therefore, a wicked man without Gods Grace, is able to turn to God? No. Other places demonſtrate the neceſſity of that. So that it is plain, theſe Texts do not at all relate to any thing external and extrinſecal to a man.

The next place urged for the return of ſins pardoned, is, *Mat.* 18.32,34. where in the Parable, The Maſter is ſaid to forgive a ſervant all his debt, but becauſe the ſame ſervant ſhewed not the like compaſſion to a fellow-ſervant, his maſter was wroth with him, and charged all the debt he had forgiven, upon him again. By which it may appear, That if we after our ſins are forgiven, do thoſe things that are very diſtaſteful to God, he will remember our former ſins againſt us. But the ſcope of the Parable, which is the right key to open it, is not to ſhew, That God will remember ſins pardoned for new ones committed, but to manifeſt, That forgiveneſs of others is a neceſſary qualification to be forgiven by God; and that we may not believe God will forgive us, unleſs we forgive others: and this is clear from the concluſion of the Parable, *ver.* 35. *So will not my heavenly Father forgive you, unleſſe you from your hearts forgive one another.* Beſides, every paſſage in a Parable is not argumentative, but the chief intention only. Many things are flouriſhes in the Picture, not lineaments.

2. In the ſecond place, *Neither doth a juſtified perſon ſo ſinning, fall from the Grace of Juſtification, or his Adoption, he is not caſt out of the right of his Inheritance. Whom he loveth, he loveth to*

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the end; all this while, Chriſts interceſſion is effectual for him. Though he be a Prodigal living with Swine, and upon husks, yet he is a Sonne ſtill, *Quod Chriſtus naturâ, nos gratiâ*, as Chriſt is perpetually the Sonne of God by nature, ſo we in him, and by him, are alwayes the ſons of Grace; and the perpetuity or ſtability of our Juſtification, is not founded upon any thing in us, but upon Gods will and love, and his ſure promiſes.

Neither thirdly, *Doth he fall from the ſtate of inherent or ſanctifying Grace*, no more then imputed; for by Gods gracious Covenant, the principles of Grace are more firmly infixed and rooted in a godly mans ſoul, then his ſoul in his body. *Ut cuſtodiat nos per fidem, cuſtodit in nobis ipſam fidem*, That he may keep us by Faith, he keepeth Faith in us, ſaith a learned man. 3.

Neither fourthly, *Doth a godly man fall into theſe groſſe ſins, without a merciful ordering of them, even to the godly mans good.* Although afflictions may befall a man to his good, yet ſome have queſtioned, Whether God ſuffers a godly man to fall into ſins for good, becauſe ſins have an inward malignity and poiſon in their natures, which the evils of afflictions have not. But if *Gregory* ſaid truly of *Adams* ſin, *Fœlix culpa*, it was an happy fault, becauſe God wrought ſuch a good, the good of a Mediatour, which is a greater good then that ſin was; no queſtion but God can over-rule the ſins of Gods people for their own advantage; as a godly man ſaid, He got more good by his ſins, then his Graces, *Audeo dicere*, &c. (ſaith *Auſtin de civit. Dei, lib.* 13.) I dare be bold to ſay it, That it is profitable for proud men, to fall in manifeſt and open ſins, whereby they may be aſhamed and made loathſome in their own eyes, *Salubrius ſibi diſplicuit Petrus, quando flevit; quam ſibi placuit, quando præſumpſit.* It was better with *Peter* diſliking himſelf in his weeping, then pleaſing himſelf in his preſumption. This therefore God doth to his people; *to prevent ſin* he lets them fall into ſin: and as *Auſtin* ſaith, *Sectio dolorem operatur, ut dolor dolore tollatur.* The cutting of the wound cauſeth pain, that ſo pain may be removed by pain, and ſometimes *venena venenis diſpelluntur*, poiſon is driven out by oiſon. 4.

The Queſtion anſwered affirmatively. 1.

And thus much for the Negative, we come to the Affirmative; and in the general we ſay,

A godly man committing ſuch a groſs ſin, till he doth repent, is in a ſtate of ſuſpenſion from all the effects of Gods Grace in Juſtication, though not of abdication, or exheredation. He is under *Sequeſtration*, though not *Ejection*; he is under an *interdiction*, though not an *exile*. He is as *Abſolom*, that was caſt out of his fathers family, though not from being a ſon. The Engliſh Divines expreſſed it well in the Synod of *Dort*, by a leper, who was ſhut out from his own houſe, ſo that although he had a right to his houſe, yet he had no claim by any law to enjoy his houſe: So though a godly man have a right to pardon of ſin, yet he cannot claim this as due to him, as long as the guilt of ſin abideth on him. Hence that is expounded, *Purge me with hyſop*, as an alluſion to the leper, who in ſuch a manner was cleanſed, not that this ſtate is to be conceived a third eſtate between a ſtate of Juſtification and Condemnation, but a ſuſpending of the benefits of the former. In which ſenſe a godly man juſtly caſt out by Church-officers for a ſin, is ſaid to have his ſins bound in Heaven. And in this reſpect *Zanchy* ſaith, he doth, *Quodammodo excidere à gratiâ Dei*, and that they are made, *quaſi inimici*, as it were enemies. Thus *Perkins* alſo, Upon the committing of ſuch ſins, ſaith he, God turneth the effects of his grace, into the effects, *cujuſdam odii*, of a kinde of hatred to their ſins, ſo that *quodammodo fiunt inimici Dei*. Now that the terrour of this condition may more faſten on the godly to make them cautelous againſt ſuch fals, let us conſider what particulars this general doth include.

And firſt it ſuppoſeth a preſent unfitneſs for the Kingdom of Heaven, or any gracious Priviledge. There is no aptitude or preparation in a godly man ſo lapſed, for comfort or ſalvation: but like the unclean man is to ſtand aloof off from all this. Now how woful is this to conſider, that ſuch a man, who had Gods gracious Scepter alwayes held out to bid him come into his preſence, muſt now finde the doors and gates of mercy for a ſeaſon ſhut upon him! Now the Maſter of the feaſt may ſay to him, *How cameſt thou in here without a Wedding Garment?* When *David* ſate not according to his cuſtom at the Kings Table, it

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was excuſed, he had uncleanneſs upon him. Alas, ly mans aggravation of this guilt, why doth he not apply ... 239
Promiſes as formerly? Why is he not had into the Spouſes Wine-cellar? Alas uncleanneſs is upon him. As Chriſt ſaid to *Mary, Touch me not, for I am not yet aſcended*; we may apply otherwiſe, the Promiſe of Grace, Chriſt ſaith to thee, Touch me not, lay not hold upon me, for thou art not yet riſen out of thy filth.

2. As there is no aptitude for gracious priviledges, *So alſo God doth now change all his dealings and adminiſtrations towards them.* Thoſe effects of love, delight, comfort, aſſurance and ſweetneſs they had, are now turned into the bitter effects of wrath, diſpleaſure, trouble and grief of ſoul, ſad pangs and convulſions of conſcience, ſo that they have no peace with God nor themſelves. Thus their ſins ſwallow them up like *Jonahs* Whale, and they are, as it were, in the bottome of hell. God is really offended and diſpleaſed with them, hereupon their conſcience doth truly and ſadly accuſe them: And all this being ſet home by Gods Spirit convincing of them of ſin in all the aggravations of it, O the groans and agonies their ſouls muſt needs conflict with! This *David* doth evidently teach us in what he felt upon him. Hearken then to *Davids* cryings and groanings, and take you heed how you abuſe the Grace of God, either doctrinally or practically to a ſecure committing of groſs ſinne. Be ſure (if ye belong to God) your ſinne will finde you out; and no Doctrine of free Grace, will be Altar or Sanctuary ſafe enough for you to hide your ſelves in. God who was the God of all conſolation, is now the God of all ſorrow and fear. Thou thinkeſt on him, and thy meditations are not ſweet but troubleſome. Now its not the Spirit of God, that ſeals and comforts, but of Conviction and Humiliation. Now Chriſts bloud, which thou deſpiſedſt, doth ſpeak bitter things againſt thee. A drop of Gods anger fals into the conſcience of a godly man thus awakened, like a drop of ſcalding lead into a mans eye. O what comfort do thoſe pleaſures, thoſe luſts now afford him? Now he may ſay of them, as ſhe of her husband, *Thou art a bloudy husband.* 2.

3. Although he hath a right to the Covenant of Grace, to the privi-

...ges contained therein, yet as you have heard, *He may not without renewed Repentance claim any of theſe.* He cannot ſay, my God, my Chriſt, my Pardon; No, God hath ſpit in his face, as the expreſſion is to *Miriam*, and the ſoul is become filthy and noiſome, and ſhe muſt be waſhed again, ere Chriſt will receive her. Though there be a Well of Salvation, yet thou haſt no bucket to draw out of it. As long as a godly mans heart ſtands thus averſe from God, and hath a purpoſe to continue in ſin, all the Promiſes are like a fountain ſealed up, and a Garden encloſed. He is in a worſe condition, then the wounded man in the way to *Jericho*, for not only the Prieſt and the Levite (the Moral Law) paſs by him, but even the good *Samaritan*, Chriſt and the Promiſes pour no oil into his wounds. All the while he applieth comforts to his ſoul, and ſupports himſelf with hopes of Gods favour, he liveth upon ſpiritual robbery. And he can with no more truth (if we ſpeak of the actual uſe and application) ſay of the Promiſes, then the devil of the world, and the glorious things thereof, *All theſe are mine.*

4. *By this they incur the guilt of eternal damnation.* There is a two-fold guilt, as ſome diſtinguiſh, one *potential* (which by others is *Reatus ſimplex*, a *ſimple guilt*) another *actual* (which by others is *Reatus redundans in perſonam*, a guilt falling upon the perſon. Now it is upon all ſides agreed, That by thoſe ſins he deſerveth eternal damnation. And therefore a godly man ſo offending, ought to bewail the forfeiture he hath made. If God ſhould deal with him according to that ſtrict rule, *Curſed be every one that abideth not in all the things that the Law requireth*; where ſhould he appear? But may we not ſay, they have an actual guilt obliging them to eternal wrath, not abſolutely, but conditionally, till they take the means appointed by God for their pardon? I ſee not but in a ſound ſenſe this may be ſaid, for God doth not will to them ſalvation, while they abide in that ſtate, though at that time he wils to give them ſuch effectual Grace, that thereby they ſhall recover, and ſo remove that gulf which is between them and God. So that at the ſame time God doth will to give them grace to repent and recover, and yet he doth not will ſalvation to them, till they do recover. Here is

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no contrariety in Gods will, becauſe though this be about the ſame perſon, yet not in the ſame reſpects: for Gods will not to give ſalvation while in ſuch an eſtate, and to give Repentance that he may come out of that eſtate, do no wayes oppoſe one another; and becauſe of this later mercy, it is, that we may alwayes ſay, *There is no condemnation to thoſe that are in Chriſt Jeſus.* Their ſins are never imputed to them for their condemnation, but there is a conditional obliging of them, till they ſue out their pardon. So that it is here, as *Solomon* did with *Abiathar*, 1 Kin. 2. 26. *Thou art* (ſaith *Solomon*) *worthy of death, but I will not at this time put thee to death.*

5. Becauſe of this guilt and demerit of ſin, it is, that our Divines do ſay, That if ſuch an one, *David* (for example) *ſhould die before theſe ſins be repented of, he would be damned*; For if you ſuppoſe a juſtified perſon to perſevere alwayes in groſs and vile ſins without reformation, you may as well ſuppoſe him to be damned. Hence there is, as ſome obſerve, a two-fold impoſſibility, There is an impoſſibility that *David* elected and juſtified ſhould be damned; There is alſo an impoſſibility, that *David* a murderer and an adulterer ſhould without Repentance be ſaved; but God by his powerful grace will untie this knot by a certain and infallible recovery out of his ſins, for that is a perpetual and ſure rule, *Election hath obtained*, Rom. 11. otherwiſe, ſpeak of *David* as in that ſtate before Repentance, we may ſay, if he had died in it, he would have been damned. Thus *Beza*, *Twiſs*, &c. Yet Gods grace which was ſo potent at the firſt to raiſe out of the grave of ſin, how much rather if life be in us, will it quicken us to turn unto God? 5.

6. From hence further it ariſeth, *That he needeth a particular Juſtification in reſpect of that guilt, which is to be done away.* Some Orthodox and learned Writers, *Abbot* and others, diſtinguiſh of a two-fold Juſtification, one univerſal, whereby a man is abſolutely received into the grace and favour of God, becoming his Son. A ſecond is particular, whereby ſins are remitted to them that are already made the children of God, without which, they would fall from their firſt benefit of ſonſhip, The one is called, *Juſtificatio ſimpliciter*. The other, *Secundùm quid*: and this particular Juſtification they make to be often repeated. Thus 6.

Peter Martyr, Rom. 3. *Lapſis poſt Juſtificationem repetità denuò Juſtificatione per fidem condonari.* Thus *Bucer*, *Defenſio*, *pag.* 85. acknowledgeth an iteration of Juſtification after we repent, and ariſe from more grievous ſins. Others call it not a particular Juſtification, but an application of that univerſal Juſtification. And certainly Juſtification doth denote the ſtate of a man, but ſeeing the Remiſſion of ſuch ſins doth not put them into a new eſtate (for they never fell from that) we cannot ſo properly call it Juſtification, and I know not any place where the Scripture cals it ſo, and it would be very hard to ſay, That Juſtification is re-iterated as often as ſin is pardoned. Though therefore there may be ſome difference in the words, yet the matter it ſelf is clear, *viz.* There is a neceſſity of the removing of this guilt, that ſo the perſon offending may be brought into Gods favour again.

7. 7. Seeing all this is true, then it followeth, *That ſuch a man ſo offending muſt renew an act of Faith and Repentance.* So that the former acts of faith and godly ſorrow, will not diſcharge or acquit from the new ſins committed. Therefore laſtly, it is a moſt dangerous errour in practice, to hold, That after a known ſinne committed, the firſt thing a believer is to do, before Repentance or Humiliation, is to believe that that ſin is already pardoned. Thus a late Writer, *Cornwell* in a Treatiſe called *Goſpel-repentance*, wherein he labours to prove, That a believer entred into the Covenant of Grace, upon the commiſſion of an actual known ſin, ought to believe the actual pardon of that ſin, before he actually repent of the ſame. Now although this is to be confuted, when we handle Faith and Repentance, yet thus much we may ſay, That this Doctrine muſt needs be very unſound; for firſt, There is no ſin actually pardoned before Repentance, as at large I have ſhewed; and no ſin is pardoned before it be committed, as in the next Queſtion is to be ſhewed. So that it would be abominable preſumption, yea and falſhood to believe ſuch a thing. Hence ſuch a perſwaſion as this, God hath or will pardon my ſins, can bring no comfort or peace to our conſcience till we repent; for a Scripture perſwaſion is, That God enabling me to repent, and to uſe the means, will vouchſafe pardon, and in this only can I have comfort. Beſides, the Au-

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ther makes the laſt work of Faith, the firſt; for upon a known ſin committed, Faith is to be exerciſed, firſt, in the threatnings of God, to believe thoſe due to him. In the next place, Faith is to relie upon Chriſt for pardon, that he may receive remiſſion of ſins; for as *River* and *Perkins* urge well, There is no pardon offered on Gods part, or received on mans, till he do believe, and then when theſe acts are done, God doth many times incline the ſoul to believe the ſin is pardoned. But the pardon of ſin muſt be received by a direct act of Faith, before we can believe that it is pardoned by a reflex. But this is more largely to be confuted.

Why the guilt of new groſſe ſins doth not take away Juſtification.

Now the Objection may be, How can ſinne thus far prevail in the filth and guilt of it, and yet the man ſo ſinning not fall from his Juſtification? This will be cleared, if you conſider theſe things.

Firſt, *That Juſtification is an act of God meerly, it is not our act.* We are ſaid to be juſtified, and God he doth juſtifie. Now *Opus Dei non poteſt irritum fieri per opus hominis*, Thoſe acts of God which he doth, we cannot make void, but he ordereth them for their time and continuance, as he pleaſeth.

Secondly, Conſider, *That ſin doth not expel the Grace of Juſtification, efficiently, or phyſically*, as darkneſs doth light, or coldneſs heat, but *meritoriouſly* by way of deſert. Now God doth not with us according to our deſert; when he entered into a Covenant of Grace with us, he ſo appointed it, that no ſin ſhould break the league of friendſhip, whereas if he had pleaſed he might ſo have appointed it, that the leaſt ſin ſhould have diſſolved this bond; and if ſin did expel the Grace of Juſtification efficiently, the leaſt ſin would have done it. But now, if it was wholly at Gods pleaſure to make this ſtate diſſolvable or indiſſoluble; and if ſo, then that neither great ſins, or leſs ſhould break it; and this makes us to wonder, how *David* in his adultery and murder could be juſtified, becauſe we prepoſſeſs our ſelves with this principle, That ſin doth by a natural neceſſity expel the grace of God, whereas many Schoolmen are bold to determine, That *de potentiâ abſolutâ*, God might pardon ſin, though there were no Repentance, or infuſed grace at all in man.

Thirdly, *That a particular, partial guilt, is not the immediate*

oppoſition to univerſal Juſtification of the perſon, unleſſe it were to abide in him. Juſtification of a mans perſon will keep him from being actually condemned, though not from the guilt of condemnation. As a guilty perſon, thrown into priſon, is kept from the uſe of his houſe, goods, and all comforts, but he is not deprived of them, till he be actually condemned: ſo a believer falling into groſs ſins, is deprived of the uſe of all ſpiritual comforts, but not caſt out of the right of them, becauſe he ſhall never actually be condemned.

LECTURE XXVIII.

PSAL. 51.9.

And blot out all my iniquities.

THe next thing in this Text to be conſidered, is the ſecond Petition, which though differing from the former in words, yet is coincident in the matter.

The ſecond Petition handled.

In this was obſervable (as you heard) the Petition it ſelf [*Blot out my iniquities.*]

2. The extent [*All*] all my iniquities.

Whether God in pardoning do forgive all ſins together.

Now from hence we may juſtly take an occaſion to handle that Queſtion, *Whether God in pardoning do forgive all ſins together?* So that ſins paſt, preſent and future are remitted together, for that is the opinion of ſome, That as ſoon as ever a man is actually entered into the Covenant of Grace, all his ſins, even *future*, are *actually* forgiven, and that they are bound to believe the ſame, even before they actually repent of any iniquity committed. This at large *Cornwell* maintaineth in his Book of *Goſpel-repentance.* Yea there are ſome learned and worthy Authours, who ſeem to encline this way. D. *Ames* in his *Medulla*, in the Chapter of Juſtification, ſaith, *Not only the ſins of juſtified perſons that are paſt, are remitted, but alſo in ſome ſort thoſe that are to come. Neither* (ſaith he) *can ſins paſt and*

and preſent be altogether and fully remitted, unleſſe ſins to come be in ſome ſort remitted alſo. Only he makes this difference, ſins paſt are remitted by a formal application, ſins to come only virtually: ſins paſt are remitted in themſelves, ſins to come in the ſubject or perſon ſinning. But this in effect to ſay, they are not remitted, but that God by his Covenant of Grace, will as ſins are committed, give Grace to repent, whereby there may be a forgiveneſs of them. This is to ſay rather, No ſin ſhall hereafter actually condemn them, rather then to ſay, they are forgiven. Doctor *Twiſſe*, *Vindic. Gratiæ, pag.*82. *de Eurat. lib.*3. *Quid ſi dicam in juſtificatione noſtra*, &c. *What if I ſay, in juſtification, we receive the forgiveneſſe of our ſins, not only that are paſt, but of future alſo*, that is, *we are made more certain of their forgiveneſſe. For* (ſaith he) *that internal act of God, whereby he doth remit ſins, cannot be renewed in God. Certiſſimum eſſe judico*, &c. *I judge it moſt certain* (as he goeth on) *to whom God once doth forgive ſins, to the ſame man he forgives all his ſins whatſoever they are; of which abſolution there is indeed a frequent pronunciation iterated to Penitents often in the Scripture.* Thus that learned Authour going upon thoſe two grounds, 1. That Pardon of ſinne is an immanent act in God: 2. That application of Pardon to us, is no more then the ſenſe and manifeſtation of that pardon, which was from all Eternity. But the weakneſs of theſe grounds hath been already demonſtrated, and we have other Orthodox Writers ſpeaking more conſonantly to Truth, denying that future ſins are forgiven, before committed and repented of. When *Grotius* had objected, That the Proteſtants Doctrine, was, *Peccata condonari antequam fiant*, That ſins were forgiven before they were committed, *Rivet* in his Διάλυσις, *pag.*467. replieth, *Imo id nos abſurdiſſimum credimus*, &c. *Yea we think ſuch a Doctrine moſt abſurd, and the imputation of it to us, moſt unjuſt; For though* (ſaith he) *God decreed to pardon our ſins from all Eternity, yet the execution of this is not from all Eternity. As God decreed from all Eternity to create the World, yet the World was not from all Eternity. Thoſe that know God hath decreed from Eternity to pardon ſinne upon the condition of Repentance. Thoſe that know God hath not decreed the end without the means; will never aſcribe to themſelves Pardon of*

ſins, without theſe exerciſes of Repentance. Thus the ſame Author in the ſame Book, *pag.* 533. *Abſurdum eſt credere,* &c. *It is abſurd* (ſaith he) *to believe a Remiſſion of ſins, which are not yet committed, for neither in the Decree of God is there an actual Remiſſion decreed without Repentance preceding Remiſſion.* To this purpoſe *Perkins* in his Book of Predeſtination, *There is no actual Pardon* (ſaith he) *offered on Gods part to us, nor on our part received without Faith and Repentance.* When *Thomſon* in his *Diatriba,* had made mention of an anſwer formed by ſome Author, *That in Juſtification all ſins paſt, preſent and future were forgiven, and a juſtified perſon was bound to believe this*; Biſhop *Abbot* in his Anſwer, *cap.* 24. calls this *incommodè dictum,* an incommodious expreſſion, and argueth againſt it.

Three things laid down by way of conceſſion.

Having premiſed this, I come to lay down the grounds, that ſins are not pardoned to a juſtified perſon, before they be committed and repented of, and therefore it is dangerous preſumption to believe ſuch a thing. Only theſe things muſt be acknowledged.

1. Firſt, That God when he pardons *ſins paſt* to thoſe that repent, *He forgiveth all them together.* God doth not pardon ſome, and leave out others. Thus the gracious Promiſe, *Heb.* 8. of remembring our iniquities no more, and blotting them all out, is to be thus farre univerſally interpreted, that all thoſe ſins which then are found in the lives of believing perſons, ſhall be removed and taken away. All paſt ſins are forgiven together. And the ground of this Truth is two-fold, partly becauſe the ſame Grace and love of God which moveth him to blot out one, will alſo ſtirre him up for the other. And indeed if it were not ſo, God would have love to a man as his friend, and hatred to him as an enemy, at the ſame time; whereas Remiſſion is Reconciliation with God, and therefore every obſtacle muſt be removed, partly this ariſeth from the nature of Repentance, for where that is truly for one ſin, it is alſo for all other ſins, and then the guilt of all muſt needs be taken away.

2. Secondly, We muſt grant, *That to ſpeak properly, there is nothing future to God, and theſe things that are not yet to us, they are preſent to him*; For he calleth things that are not, as if they were, but

but although it be thus with God, yet we are not to conceive of things any other wayes, then according to that manner of his diſpenſation, whereby things decreed from Eternity are produced to act in time; and certainly, as ſins future to us are preſent to him, ſo Repentance alſo future to us is preſent to him. And therefore Gods Decree for Remiſſion, was alſo for Repentance, and both are preſent to him.

Thirdly, This muſt be granted, *That although future ſins are not pardoned, before committed, yet by the Covenant of Grace, God will ſo preſerve, that as ſins are committed, ſo Grace will be diſpenſed, that no ſin ſhall actually condemn us.* And this may be the virtual Remiſſion of future ſins, which ſome ſpeak of. So that although a juſtified perſon may not believe that his ſins are pardoned, which he ſhall commit, yet he may believe that God will keep him by his power through faith to ſalvation, and that if he fall in ſin, God will renew Repentance in his ſoul; and our peace of conſcience doth not ſimply ariſe from hence, That God will pardon our ſins, but that he will ſo preſerve us from evil, and lead us into every good duty, that ſo pardon may be vouchſafed unto us. 3.

Theſe things explained, I come to lay down the Arguments, *why none ſhould preſume, that becauſe of his Juſtification, all future ſins not committed, or preſent ſins not repented of, are forgiven unto him.* The Queſtion held negatively upon theſe grounds.

The firſt ground is from thoſe places which *preſume and neceſſarily ſuppoſe ſinne to be committed, before it is pardoned.* One place is brought by ſome learned men, *Rom.*3.25. Whom God hath ſet forth a Propitiation, to declare his Righteouſneſs for the Remiſſion of ſins that are paſt. Here (ſay they) Remiſſion of ſins through Chriſts blood, is reſtrained to ſins paſt; and upon this ſome argue, Therefore future ſins are not remitted. Thus, as I take it, argue *Peter Martyr*, *Hiperius*, *Downam*; but it is more probable, that by ſins paſt are meant thoſe committed before Chriſt came into the world. And *Beza*, who is followed by other learned men, make πάρεσιν, not to be pardon, but connivance, as if the ſenſe were, God did paſſe by the ſins of our Fathers before Chriſts coming, and did not manifeſt his wrath in a Sacrifice expiatory of their ſins, till Chriſt himſelf 1.

came

came and suffered upon the Cross: So he makes this μετάνοια here, with that which is called ἐπίγνωσις, in *Act.* 17.30. Therefore I leave this, and urge one or two places more, 1 *Joh.* 2.1. *If any man sin, we have an Advocate with the Father.* Here we see is intercession for sin, and a way for Remission; but how? upon a supposition that sin is, *If any man.* Ezek. 18.22. speaking of a wicked man that turneth to God, and now shall surely live, he expresseth it thus, *All his transgressions that he hath committed shall not be mentioned to him.* Observe, All that he hath committed, not all that he shall commit. A third place is eminently set down, *Jer.* 33.8. Where God makes a glorious Promise of the pardon of sin; but take notice to what sins he limits it, even to those that have been committed, *I will cleanse them from all their iniquity, wherby they have sinned against me, and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.* Its of what they have done, not of what they shall do.

2. A second sort of Arguments, is from *the expressions Gods Word useth about Pardon*; All which do suppose, That sinne goeth before, and that God doth not antidate his Pardon. Such as these are, *Remember not iniquity.* Now although this be attributed unto God improperly, yet the very sense of the word supposeth, That sins were precedent, and how God by his grace will remember them no more. So the phrase to blot out, supposeth sin was already registred in Gods book. Men do not use to forgive Debts before they be. Throwing them into the sea, what doth this imply? but that sins did appear before, and that in a terrible threatning manner. *Covering of sin,* How can that be understood, if sin be not with some loathsomnes? Thus we might instance in all the expressions used by Scripture to represent Pardon.

3. Thirdly, This truth may be proved *from the necessary qualifications required in those that have Pardon,* which cannot be unless a man have already committed the sin, as 1 *Joh.* 1.9. *If we confesse our sins, he is faithful to pardon.* Now confession is alwayes of a thing already extant. How absurd would it be, for a man to go and confess the sins he will commit? This would rather be impudence then humiliation; look over all the confessions made by the

the people of God for themſelves, or in the behalf of others, as *Davids, Ezrahs, Nehemiahs, Daniels*, and you ſhall obſerve them all limited to ſins that have been done, never extended to what they ſhall commit. Thus in the old Teſtament, when any had ſinned, they offered ſacrifices. There was no ſacrifice appointed for a future ſin, but only for that which was already committed. Thus to pardon is required *forſaking of a mans ſin*, Prov. 28. 13. Now how can a man be ſaid to forſake that which is not, to leave that which is future? eſpecially, as you have heard, repentance is commanded as the way wherein only pardon may be had, now how can repentance be about that which is to come? Can a man repent of any thing but what is paſt? The two Greek words μετάνοια, to be wiſe and underſtand after the fact is done, and ἐπιστροφὴ, *reditus*, a turning again to thoſe whom we have offended, make it as clear as the Sun, that there is no pardon of ſin before committed.

Fourthly, *There is no promiſe in all the Word of God, made for the pardon of a ſin before it be committed and repented of.* 4. If therefore the Word of God give no ſuch encouragement, what preſumption is it to make a faith, that all ſins are pardoned, the Goſpel-faith? for grant that ſuch a thing were true, and to be beleeved, *viz. That all ſins are pardoned*, yet that could not be the Goſpel-faith, for the Goſpel-faith is juſtifying faith: now the object of juſtifying faith, is not *ens complexum*, a propoſition, ſuch as this is, All my ſins are pardoned; but *ens incomplexum*, a ſingle object, which is Chriſt himſelf, received and applied by faith, I am not juſtified by beleeving my ſins are pardoned, but by relying upon Chriſt for pardon; But this by the way. The ſtreagth of the Argument lieth in this, God hath made no promiſe for the pardon of a ſin before it be committed and repented of. Therefore none may either beleeve or claim ſuch a thing. The grand charter or priviledge for pardon, as it is laid down in the Covenant of Grace, is contained in *Jer.* 31. 34. which is alſo repeated, *Heb.* 8. 12. Now this Covenant of Grace, as it promiſeth pardon of ſin, ſo alſo a new heart, and actual exerciſe of grace, ſo that they ſhall walk in all Gods waies. Now the way wherein pardon is to be had, is repentance and faith. We muſt not therefore conceive of the Covenant of Grace, as promiſing

pardon and forgiveneſs, without any qualification in the ſubject: this would contradict other places of Scripture. Therefore in the Covenant of Grace ſome things are promiſed abſolutely, ſuppoſing nothing to go before, ſuch are regeneration, the working of faith in us, giving his holy Spirit to us, and union with Chriſt. 2. There are many priviledges in the Covenant of Grace, and thoſe are given, where God hath wrought ſome former effects of his grace, and ſuppoſe them to be: ſuch are Juſtification, pardon of ſin, increaſe in grace, Glorification, all theſe things are promiſed in the Covenant of Grace, but made good where there are the former effects of Gods grace wrought in them. We do not therefore ſay, God doth not pardon ſin, unleſs repentance go before, as if God needed repentance, as if he could not do it without repentance, as if repentance made God the better, or made him amends. Theſe are idle calumnies caſt upon this Doctrine in ſome Pamphlets. But only God hath appointed one effect of his grace before another in order, and he will not vouchſafe one before he hath wrought the other. As for inſtance, God hath appointed no unclean thing ſhall enter into the Kingdom of heaven, God will not give glory where he hath not given grace. If one ſhould tragically exclaim upon this, This is to make God need our graces, This is to make grace meritorious with God, This is to be a Papiſt, a Formaliſt, to make men reſt in themſelves; you would preſently judge this a vain, weak cavill: No leſs is it, when we are charged thus, for holding God will not forgive ſin but to thoſe that believe and repent. It is not for any worth in what we do, but becauſe God will have an order and a method in his graces, Juſtification where Repentance is, Glorification where Holineſs is. It being not fit to give pearl unto ſwine, nor childrens meat to dogs.

5. Fifthly, If a man may believe his ſins are pardoned, before they be committed, and ſo before repented of, *then he may have full joy and unſpeakable boaſting in God, while he lieth wallowing in the midſt of ſins.* The reaſon of the conſequence is this, By ſuch an act of faith, we have peace with God, and we glory in him. This floweth, as a proper effect of faith, though it do not alway follow, yet it may follow, and happily it is our weakneſs,

if

if it doth not. And if ſo, then it was *Davids* weakneſs to be troubled about ſin; It was for want of a right conſidering of the Covenant of Grace, that he had no joy in his heart, and that his bones were broken. The Adverſary ſeeth the neceſſity of this conſequent, and therefore is not afraid to ſay, *That a juſtified perſon, even when ſin is moſt prevalent, and the heart moſt hardened, yet then can glory in Jeſus Chriſt, with a large heart, breaking forth into thanksgivings.* Cornwel *of Goſpel-Repentance*, pag. 125. How contrary is this to *Davids* experience, *Pſal.* 32. who, while he humbled not himſelf for his ſin, found nothing but terrour and trouble in his own ſoul? And certainly this Doctrine muſt be very diſtaſtfull to every gracious heart, which ſhall make faith and aſſurance in the glorious effects of it, amicably concording (as it were) with great and grievous ſins. And let the Adverſary ſhew ſuch an inſtance in all Scripture. For as for his example in *Paul*, Rom. 7. who found himſelf captivated unto ſin, doing the things he would not, yet giving thanks to God through Jeſus Chriſt: this is clean contrary to him, for *Paul* did greatly humble himſelf, and was deeply ſenſible of this tyranny of ſin, which made him cry out, *O miſerable man that I am, who ſhall deliver me from this body of ſin.* So that we cannot with any colour call him an hardened ſinner, *Somnium narrare vigilantis eſt*, ſaid *Seneca*; and to complain of ſin, eſpecially in the firſt motions and ſuggeſtions of it, as *Paul* did, argues a tender life of grace in him. No leſs abſurd is it, to bring *Habakkuk* to patrocinate this great errour, for although he ſaid, *He would rejoyce in God, and glory in his ſalvation*, Hab. 3. 8, 9. in the midſt of Gods judgements upon the publike: yet this doth not ſuppoſe any perſonal grievous ſins he was fallen into.

Sixtly, If ſins be pardoned thus before committed and repented of, then *it would be in vain to pray for forgiveneſs of ſin, ſeeing it is already paſt.* This Argument (as before was ſaid) *Gomarus* urged againſt *Piſcator*, explaining that Petition [*Forgive us our ſins*] for the ſenſe and aſſurance of it only in our hearts. It is true, we may pray for a thing that is paſt, thus far, for the continuance of it, but not for the thing it ſelf. Although there can hardly be an inſtance in all Scripture given of ſuch a Petition. We do not reade of any prayer in Scripture that God 6.

would elect us, and predeſtinate us, yet that might admit of the ſame interpretation which they give for pardon of ſin, *viz.* To make us more aſſured and perſwaded of it in our own hearts. Hence when God ſpeaks of pardon of ſins, he uſeth many times the future tenſe, *Jer.*31. *I will forgive their iniquities*, which if pardoned before, would be very difficult to ſay; even as hard, as if God ſhould ſay, I will predeſtinate and elect ſuch men. It is indeed often ſaid, That when we pray for pardon of ſin, we pray for the ſenſe and feeling of it; but let ſuch that interpret ſo, give any parallel place for ſuch a ſenſe, yet we deny not (as before hath been ſaid) but reductively this may be included in that Petition.

7. Seventhly, If a mans future ſins be already pardoned in a juſtified man, *then in a reprobate man, all his future ſins are actually condemned.* The conſequence is firm upon that rule, *Eadem eſt ratio contrariorum*, there is the ſame reaſon of contraries. Therefore if a mans future ſins be pardoned before they be committed, then a reprobate mans ſins ſhall be puniſhed before they be. Now how contrary is this to Gods diſpenſation revealed in the Scripture? Where can we finde any one man puniſhed for a future ſin? Were not all the ſins men are afflicted for in Gods Word, becauſe they had done them, not becauſe they were to do them? Indeed the Scripture, *Matth.*5. ſometimes makes the deſires and luſts of the ſoul after ſin, to be the ſin it ſelf, but that is becauſe they are the proxime and immediate cauſe of ſuch a ſin; but we are now ſpeaking of future ſins, that it may be as yet have no preparation at all for them in any cauſe.

8. Eightly, By what principles the Opponents can prove, *That God pardons ſins future*, by the ſame we can prove, *it is becauſe of repentance future.* So that ſtill no ſin will be forgiven without repentance. For ſuppoſe that were a true rule to ſtand upon, Gods internal will to pardon is an immanent act, and therefore from all eternity, will it not as well follow, Gods internal will to give repentance, is an immanent act, and therefore repentance is from all eternity. If another be a true rule, That God hath given us all pardon from eternity, only we have the ſenſe of it, and manifeſtation in our own ſouls; may

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we not then ſay, that we had the grace of repentance from all eternity, but it is declarative in time in our own ſouls? For although juſtification be Gods act, and repentance ours, yet we are paſſive in the infuſion of this, as well as juſtification. I ſpeak not of repentance as an act (which cannot ſo properly be ſaid to be infuſed) but of the frame of the ſoul. If a third rule ſhould be true, That therefore ſins are pardoned becauſe the Covenant of Grace ſaith, it will pardon all; Doth not this hold alſo for repentance, ſeeing in the Covenant God promiſeth to give a repenting heart? Laſtly, If God may be thought changeable, becauſe now he pardons, and once he did not; will it not as well hold, becauſe he now gives grace to ſuch a man to repent, and once he did not?

To conclude therefore, it followeth with an equal neceſſity, That if future ſins are forgiven before they be committed, That God alſo did accept of future repentance before it was practiſed, or elſe if repentance be not received by God, till actually performed; ſo neither is ſin forgiven, till actually committed and repented of.

The reſult of this whole truth is, by way of Uſe, to admoniſh us, *That we make not any Doctrine about grace in the genions and natural conſequence of it, to encourage or harden to ſin.* If the grace of God which hath appeared to teach thee to deny all ungodly luſts, make thee love them the more; If becauſe you are under grace, ſin hath therefore dominion over you; If there be goodneſs with the Lord, and therefore you do not fear him: then know all things work contrary to their nature, and Scripture-directions. All Goſpel-grace is a cleanſing, purifying, refining property; it is fire to get out the droſs; it is water to waſh away the filth; it is oyl to mollifie the wounds of the ſoul; it is wine to make the heart glad, and rejoyce in God. Do not while you promiſe your ſelves a liberty by grace, therein become ſervants of corruption; more eſpecially let the children of God, who have had ſweet experience of the Covenant of Grace upon their ſouls, take heed of fals and relapſes. If the Prodigal ſon after that reconciliation made with his father, after all that glory and love vouchſafed to him, had again wandered into far Countries, prodigally conſumed all his eſtate, *Uſe.*

living with ſwine upon huſks. How unpardonable and unworthy would this fact have been? No leſs guilty wilt thou be, who haſt had the ring put on thee, who haſt fed on the fatted Calf, if after this, thou provoke God by groſs tranſgreſſions. Some have diſputed, Whether it be poſſible for a godly man to be ſecure in ſinning, and more willing to offend, becauſe of Gods gracious Covenant, which will infallibly reſcue him out of that ſin. But what ſin is not poſſible (except that againſt the holy Ghoſt) even to a regenerate man? Take heed then, leſt thou love the Goſpel, becauſe it hath alwaies glad tidings, and thou canſt not abide the precepts or threatnings, becauſe they ſpeak hard things to thee. *There may be a carnal Goſpeller, as well as a Popiſh Legaliſt.*

LECTURE XXIX.

ACTS 3.19.

Repent and be converted, that your ſins may be blotted out.

THe Apoſtle *Peter* in this exhortatory diſcourſe of his to the Jews, deals like a wiſe Phyſitian:

Firſt, *Diſcovering the danger of the diſeaſe.*

Secondly, *Applying an effectual remedy.*

The diſeaſe is that hainous ſin the Jews were guilty of, in killing of Chriſt, the Prince of life. Which ſin is aggravated by a threefold antitheſis:

1. *They delivered up, and denied Chriſt in the preſence of Pilate, when he would have acquitted him.*

2. *They denied him, though he was an holy and juſt One.*

3. *They deſired a murtherer to be releaſed rather than him.* This is their ſin.

In the next place, you have the remedy preſcribed in two words, *Repent and be converted. Repent*, that denotes a *change in the heart*: and *to be converted*, an *alteration in the outward converſation*, μεταστροφὴν, Howſoever it be generally received that

μετάνοια

μετάνοια signifieth only true and godly sorrow, and μεταμέλεια that imperfect and unsound grief which is upon hypocrites, yet this is not universally true, for μεταμέλεια, is applied to *true repentance*, Mat. 21.19. & 32. and μετάνοια to an *outward repentance* meerly, *Mat.* 11.21, The other word is ἐπιστράφητε, which is to be understood reciprocally; Turn your selves, or be turned. This exhortation doth not suppose free-will in us, it only denoteth our *duty*, not our *ability*. Neither is *Grotius* his assertion better then *Semipelagianisme*, when he compareth the will of a man to the *mother*, and grace to the *father*, so that as children are named after the father, and not the mother: thus good actions are denominated from grace, not free-will: for in our conversion free-will is neither a totall or partiall cause preoperant or cooperant, but the passive subject recipient of that *Vim gratiæ vorticordiam*, as *Austin* called it, the *heart-changing* power of grace. This duty of repentance is urged from the profitable consequent. *Piscator* cals it *effectum utili*, the effect of conversion, which is, that your sins may be blotted out. It is not an inference of causality, but of consequence. *Blotting out*, is (as you heard) from merchants that expunge their debts, or the Scribe that raceth out those letters which ought not to be in the paper, or the Painter that defaceth those lineaments, which should not be in the Picture.

In the next place, you have the time, when those sins shall be blotted out (that is) when the times of refreshing shall come, ἀνάψυξις, is used *Exod.* 8.15. Some do not understand this, nor that expression, *The times of restitution of all things*, *vers.* 21. of the day of judgement, but of that preservation the elect should have, when the destruction of *Jerusalem* should be. Hence it is, that they expound the day of the Lord so much spoken of in *Peter*, and other places, which is said to be coming upon the beleevers, of that time when God came to destroy *Jerusalem*, but there is no cogent reason to go from the received interpretation, which maketh the *day of judgement* to be the times of refreshing to the godly, for so indeed it is, because then they are eased from all those troubles and oppressions they lay under in this world. Hence our Saviour cals it, *The day of our redemption*, upon the coming whereof they are to lift up their heads.

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The Obſervation is,

Obſerv. *That a compleat and full abſolution from all ſin, is not enjoyed till the day of judgement.*

The Beleevers have not a full diſcharge till then: we are in this life continually ſubject to new ſins, and ſo to new guilt, whereby ariſe new fears, ſo that the ſoul hath not a full reſt from all, till that final abſolution be pronounced at the day of judgement.

Propoſitions laid down in proſecution of this Obſervation.

Before we ſhew the grounds whereby it may appear, that the remiſſion of our ſins is not fully compleated till then: we muſt lay down ſome Propoſitions by way of a grand work.

1. First, *The Scripture not only in this priviledge of remiſſion of ſin, but in others alſo, makes the complement and fulneſs of them to be at the day of judgement.* Redemption is the *totall ſumme*, as it were, of all our mercies, and we are partakers of it in this life, *Col.*1.14. *Rom.*3.24. Yet the Scripture cals the day of judgement, when we ſhall riſe out of our graves in a peculiar and eminent manner, the day of redemption, *Epheſ.*1.7. *Epheſ.*4.30. becauſe at that day, will be the utmoſt and laſt effects of our redemption. Adoption, that alſo is a priviledge we receive in this life; yea a learned man (*Forbes* in his book where he handleth the order of Gods graces) makes adoption (as I take it) to be the firſt, and to go before juſtification, yet the Apoſtle, *Rom.*8.23. calleth the laſt day, the day of adoption. Hence 1 *Joh.*3.2. the Apoſtle, though he ſaith, *We are now the ſons of God*, yet he ſaith it doth not appear what we ſhall be, becauſe the glory God at the laſt day will put upon us, is ſo farre tranſcendent and ſuperlative to what now we are. Thus *Mat.*19. 28. the laſt day is alſo called the day of regeneration unto the people of God, yet in this life they partake of that grace, but becauſe then is the full perfection and manifeſtation of it, therefore the Scripture cals it, the day of regeneration. Even as the Apoſtle, *Act.*13.33. applieth that paſſage of the Pſalm to Chriſts reſurrection, *This day have I begotten thee*, becauſe then was ſuch a ſolemn and publique declaration, that he was the Son of God. No marvel then, if the Scripture do alſo call the day of judgement a time, when ſins ſhall be blotted out, becauſe then is the publique abſolution of the godly; and according to philoſophy

losophy motions receive their names from the term to which they tend.

Secondly, Howsoever Justification be said to consist in pardon of sin, yet there is a great difference between the one and the other; for Justification besides the pardon of sin doth connote a state that the subject is put into, *viz.* *A state of favour*, being reconciled with God. Hence it is, that this state cannot be reiterated often, no more then a wife after that first entrance into the relation is frequently made a wife. In this sense, the Scripture alwaies speaks of it, as connoting a state or condition the subject is put into, as well as a peculiar priviledge vouchsafed to such. It is true, There are indeed learned men, who think Justification may be reiterated, as you heard, *Peter Martyr*, and *Bucer*. Others call it a continued action, as conservation. But although there is a continuance of Justification, and the godly are preserved in that estate, yet we cannot say, God doth renew Justification daily, as he doth pardon of sin. There are some that think the Scripture gives a ground for a second Justification, or the continuing and encreasing of it, and bring those places, *Tit.*3.5,6,7. *Rev.* 22.11. The learned and excellent Interpreter *Ludovicus de Dieu*, in *Cap.*8. of the *Romans*, *vers.*4. largely pleadeth for a two-fold Justification; The first he makes to be the imputing of Christs righteousnes to us, received by faith, which is altogether perfect, and is the cause of pardon of sins: The second he makes an effect of the former, whereby through the grace of God regenerating, we are conformable unto that love in part, and are day by day more and more justified, and shall be fully so when perfection comes: of which Justification he saith these texts speak, *Jam.*2.21,24. *Revel.*22.11. *Mat.*11.37. 1 *King.*8.32. This two-fold Justification he makes to differ *toto cœlo* from the Papists, whose first is founded upon the merit of congruity, the second upon the merit of condignity. But the discussing of this will be more proper in the other part, *viz.* of imputed righteousnes. *Austin* seemeth to hold Justification a frequent and continued act, *lib.*2. *contra Julianum, cap.*8. *When we are heard in that prayer* [*Forgive us our sins*] *we need* (saith he) *such a remission daily, what progress soever we have made in our second Justification.* He speaks

alſo of a Juſtification *hujus vitæ*, which he cals *minorem* the leſſer; and another *plenam* and *perfectam*, full and perfect, which belongs to the ſtate of glory, *Tract. 4. in Joannem lib. de ſpiritu & lit. cap. ultim.* But the more exact handling of this will be in the place above-mentioned. It ſeemeth more conſonant to Scripture, if we ſay, That Juſtification is a ſtate we were once put into, which is not repeated over and over, as often as ſin is forgiven; neither can it admit of increaſe or decreaſe, ſo that a man ſhould be more or leſs juſtified, for even *David* while he was in that ſtate of ſuſpenſion, was not leſs juſtified, though the effects of Juſtification were leſs upon him. It is true, in ſome ſenſe learned men ſay, Juſtification may increaſe, *viz. extenſivè*, not *intenſivè*, as they expreſs it, by way of extenſion, when more ſins are pardoned, not intenſively in its own nature. Even as the ſoul of a man in its information of the body, admits of no increaſe intenſively, but it doth extenſively, the more the parts of the body grow, the further doth its information extend. But of theſe things more in their proper place.

3. Thirdly, *Howſoever an abſolution ſhall be compleated at the day of judgement, yet our juſtification ſhall not abide in ſuch a way, as it is in this life.* Now our Juſtification is by pardon of ſin, and a righteouſneſs without us imputed to us, which is inſtrumentally applied by faith, but this way ſhall then ceaſe; for having perfect righteouſneſs inherent in our ſelves, we ſhall need no covering. It is true, the glory and honour of all this will redound upon Chriſt, and he ſhall not be the leſs glorified, becauſe he hath then brought us to the full end of all his ſufferings. I know ſome may doubt whether any righteouſneſs, but that which is infinite can pleaſe God, and therefore as ſome think the Angels were accepted of God through Chriſt, though perfect: ſo it may of the Saints in heaven; but I ſee no ground for this. This ſeemeth to be undoubted, That the way of Juſtification by faith in Chriſt, ariſeth becauſe of our imperfection and ſinfulneſs remaining in us, and therefore is *juſtificatio viæ*, not *patriæ*, a juſtification of us in our way, not when we come to our home.

Fourthly, Although pardon of ſin be compleated at that great day, yet this is not to be underſtood, *as if Gods pardon of*

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any ſin were imperfect, and ſomething of ſinne did ſtill remain to be done away. No, thoſe expreſſions of forgivenes of ſin in the Scripture, denote ſuch a full and plenary pardon, that a ſin cannot be more remitted then it is. But becauſe we commit new ſinnes daily, and ſo need pardon daily, Therefore it is that we are not compleatly pardoned till then. As alſo becauſe the perfect pardon we have here, ſhall then ſolemnly and publikely be declared to all the world.

Theſe things thus premiſed, I come to ſhew the grounds or particulars, wherein our pardon of ſinne is thus compleated. Wherein the compleatneſſe of the pardon of ſin at the day of judgement conſiſteth.

And firſt, *In our ſenſe and feeling*: For howſoever God pardon a ſinne perfectly, yet our faith which receiveth it, is weak. This Jewell is taken with a trembling and ſhaking hand. Hence it is that we have not full faith and confidence in our ſpirits. We may ſee this in *David*, though *Nathan* told him his ſinnes were forgiven him, yet his faith was not ſo vigorous and powerfull, as wholly to apply this to his own ſoul; and therefore he had much anguiſh and trouble of heart afterwards; But now, at the laſt day, all theſe feats, diffidence and darkneſſe, will be quite removed out of our hearts. There ſhall be no more diſturbance in our ſouls, then there can be corruption in the higheſt heavens, we ſhall then have ſuch a gourd as no worm can devour. Our ſouls ſhall not then know the meaning of ſitting in darkneſſe, and wanting Gods favour. There will then be no complaints, *why hath the Lord forſaken me?* Well may Gods children be called upon to lift up their heads, when ſuch a redemption draweth nigh; and well may that day be called *the times of refreſhment*, ſeeing the people of God are ſo often ſcorched with the fiery darts of Satan. 1. In our ſenſe of that pardon

Secondly, Pardon of ſin will at that day be perfected. *Becauſe all the effects of pardon, will then be accompliſhed, and not ſo much as any ſcars remain, the wound will be ſo fully healed.* Although God doth fully pardon ſin, yet the effects of this are delaied, many chaſtiſements and ſad afflictions are to be undergone: howſoever, death it ſelf, and the corruption in the grave muſt ſeize upon juſtified perſons; now theſe are the fruit of ſin, 2. In the accompliſhment of all effects of pardon.

and howſoever the ſting of theſe be taken away, yet they are not wholly conquered, till that laſt day, Then therefore may we juſtly ſay, *Sin is pardoned*, when there ſhall be no more grave, no more death, no more corruption, but all ſhall be ſwallowed up in immortality and glory.

3. Then no more iteration of pardon.

Thirdly, Then, and not till then may we ſay, remiſſion of ſins will be compleated, *becauſe then ſhall no more iteration of pardon be.* Here in this life, becauſe the root of corruption abideth in us; there are daily pullulant branches of ſinnes, and ſo frequent guilt is contracted, whereby as we have daily ſores, ſo we need daily plaiſters. It is with originall corruption in us, as in that Tree in *Dan.* 4. 14, 15. although the branches be cut off, yet the ſtump is ſtill in the earth, and that ſprouts out too faſt by the temptations that are alwaies by it. Hence it is that we alwaies pray, *Forgive us our ſins*, and becauſe of theſe failings the Apoſtle 2 *Cor.* 5. 20. writeth to, and exhorteth the godly *Corinthians*, who were already reconciled to God, to be further reconciled to him. But then this Petition ſhall wholly ceaſe, then there will be no ſerpent to ſting us, nor will the eye of juſtifying faith to look upon the brazen ſerpent exalted be neceſſary any more. The Lord will not only wipe away the tear of wordly grief, but alſo of godly ſorrow at that time. Then, and not till then, will it be true, *That God ſeeth no ſin in his children.* Then will the Church *be without wrinkles*, or *any ſpot within her.* In this reſpect it is, the Church of God praieth ſo earneſtly for the Bridegrooms coming. For this it is, They look for, and haſten in their praiers that day.

4. Then juſtification ſhall be perfected.

Fourthly, At that day will pardon of ſin only be compleated, if you conſider *the nature of juſtification. For what is that, but an overcoming the accuſing adverſary, and clearing of us againſt every charge?* Now this is moſt eminently and fully done in thoſe laſt aſſizes. The Syriack word to *juſtifie*, is alſo to *conquer* and overcome, becauſe when a man is juſtified, he overcometh all theſe bils and indictments which were brought in againſt him; now this is manifeſtly done in the day of judgement, when God ſhall before men and Angels acquit and abſolve his people: and if the Apoſtle ſay in this life, *Rom.* 6. 7. of a godly man dead in Chriſt, he is juſtified from his ſins, δεδικαίωται,

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in reſpect of ſanctification, that ſin doth not conquer him, but he ſinne, how much more will this be true at that day, when all the guilt and filth of ſin ſhall be totally removed? Oh what a glorious conqueſt will that be over ſin, hell and the devil, when the Judge of the whole world, ſhall pronounce them free from all ſinne, and command them to enter into his glorious reſt!

Having thus cleared the Doctrine, one Queſtion may be briefly touched upon,

Whether the ſins of Gods people ſhall be manifeſted at the day of judgement, and God for Chriſts ſake then acquit them?

Whether the ſins of Gods people ſhall be manifeſted at the laſt day.

There are learned men for the *affirmative*, They ſhall be publiſhed; and there are learned men for the *negative*. Thoſe that are for the affirmative, they ſay indeed godly mens ſins ſhall not be examined for their ignominy or confuſion, but only that the goodneſſe and grace of God may be made the more illuſtrious, For this they urge theſe Arguments;

Firſt, Thoſe places of Scripture, which ſpeak of the univerſality of the reall objects, and perſonal: Of the reall; as when it's ſaid, *A man muſt give an account of every idle word*, Mat 12. 36. 2 Cor. 5. 10. an account muſt be made for every thing done in the body. For the univerſality of the object perſonal, 2 *Cor.* 5. *We muſt all appear before the Tribunall ſeat.*

Again, They urge the opening of the book, which ſhall be at that day, and that is nothing, but the manifeſting of the conſciences of men.

Further, Many wicked mens ſins and godly mens are mingled together, and there cannot be a judgement of diſcuſſion preceding that of condemnation, unleſſe godly mens ſinnes alſo be produced.

In ſumme, They think this conduceth more to the ſetting up of Gods juſtice, the exaltation of his mercy; neither (ſay they) will this breed ſhame to the godly; for in heaven they ſhall remember their ſins committed on earth, but without any grief or trouble, yea with joy and thankfulneſſe to God, becauſe delivered from them. *Quandoq; læti recordamur dolorum*, ſaid *Gregory*. We may with joy remember by-paſt grief.

But thoſe that are for the negative, think this no waies ſuite-

able to Gods goodneſſe, that the ſins of the godly ſhould then be publiſhed, for theſe grounds following.

Firſt, From the judicial proceſſe, where Chriſt cals the *bleſſed of his Father to inherit the Kingdom prepared for them*; and then enumerateth only the good works they had done; no queſtion they had many ſins and failings, but God takes no notice of them.

Secondly, This agreeth beſt (they ſay) with thoſe expreſſions of Scripture concerning pardon, *viz.* that God blotteth them out, that they are thrown into the bottom of the ſea.

Thirdly, The godly are ſaid not to come into judgement, and there is no condemnation to them, yea, they have already life everlaſting.

Laſtly, Chriſt is their bridegroom, their friend, their advocate, and how ill becoming would it be one in ſuch relations, to account or lay open their ſins?

Which of theſe opinions is trueſt, is hard to ſay, neither of them have cogent arguments, and the Scripture doth not expreſſly decide the queſtion, yet the negative ſeems to have more probability on its ſide.

Uſe 1. The Uſe is, Firſt, *Of comfort* and glad tidings to the children of God, howſoever in this life they have accuſations from within, and from without, yet the day is coming, when they ſhall have a glorious and publike juſtification from all objections: Then Satan can no more accuſe *Joſhua* for the noiſome rags upon him; Then *Joſeph* ſhall be brought out of the priſon freed from all guilt and calumny, and exalted to great glory, and it may be therefore God ſuffereth thee to be exerciſed with much guilt and fear here, that thou maiſt the more long for thoſe daies of refreſhment. And as this truth is for their great conſolation, ſo alſo it demonſtrateth their happineſſe; That that which is ſo terrible and dreadfull to wicked men, ſhould be ſuch matter of rejoycing unto them; when they through horrour ſhould cry for the mountains and hils to cover them, theſe ſhall deſire the graves and the earth to deliver up her dead, that they may enjoy their Bridegroom. Certainly beleevers are not beleevers in this point as they ſhould be; what an heavenly contempt would it work in them of this preſent world, what earneſt deſires, that this Kingdom might at laſt come? This is their marriage-day, the

the day of coronation. Then death, hell, grave, ſin and Satan, are all conquered.

And if the joy and peace, which remiſſion of ſin produceth in this life be ſo exceeding glorious, what will that be when we ſhall have no more ſtreams but that fountain?

2. Uſe by way of contrary, *To terrifie and arouſe wicked men,* for as the godly have but a glimmering, a little pittance in this life, in reſpect of that fulneſſe of glory to be revealed hereafter, ſo the wicked feel not the leaſt part of that guilt, torment, ſhame and confuſion, which hereafter ſhall be poured upon them. *Uſe 2.*

There are many mens ſins lie aſleep, keep no noiſe either in their own conſciences, or before God; but then theſe lyons, theſe maſtive dogs that lay tumbling at the door, will riſe up in rage, and wholly devour: Do not therefore take Gods forbearance for his gracious acquittance; oh do not imbolden thy ſelf with falſe encouragements, and ſay, The worſt is over; As the Apoſtle ſaid, theſe light afflictions were nothing to that eternal weight of glory: ſo on the contrary may the wicked ſay; Theſe pangs and wounds of conſciences which are felt here, are nothing to that eternal weight of ſin hereafter. *Bernard* ſaid, *deſcendamus in infernum viventes, ne deſcendamus morientes,* let us goe into hell while we are alive by a ſerious meditation, and holy conſideration, that we may not go into it, when we be dead, by reall miſeries. As the Apoſtle ſaith, we are the children of God, but it doth not yet appear what we ſhall be; there is more glory then they can conceive: ſo wicked men are now the children of wrath, but it doth not yet appear what they ſhall be. Oh therefore that ungodly men were as wiſe as *Jonah*'s mariners, who in the midſt of tempeſts, ſeeing their ſhip neceſſarily ſinking, throw away the goods that were a burden, knowing they and their ſafety could not conſiſt together. Thus are ye to do: throw away thy ſins, thoſe heavy burdens that put all into danger, and ſo maiſt thou ſafely arrive at laſt in heaven.

LECT.

LECTURE XXX.

LUKE 7. 47.

Wherefore I say unto thee, Her sins which are many are forgiven her, for she loved much.

THis Text is part of a famous history, which may well be called τρεσμεγίστη, because of the three great things observable in it; 1. Great sinnes. 2. Great repentance and humiliation. 3. Great love and grace of God through Christ in pardoning: And there is this one peculiar thing well observed about this woman in the history, that whereas divers others addressed themselves to Christ for corporal mercies, this only cometh for spiritual, even for remission of her sins.

An Entrance into the Text, from the consideration of the history.

For the better understanding of the text, let us briefly consider the history; and first the woman is described by her quality inherent, *a sinner*, not in a common sense as all are, but in a more notorious manner; and therefore those that mitigate her fault, out of some reverence or honour to her, do not so much *encrease her honour* (as *Maldonat* upon the place well observeth) as detract from *Christs honour*: for the Physicians skill is most commended, where the disease is more desperate. That she was a known *great sinner*, appeareth, in that the Pharisee wondred at Christ, because he would have any commerce with her. Whether this woman was *Mary*, *Lazarus* his sister or no, is hotly disputed by Commentators, but impertinent to my scope. In the next place you have her great repentance expressed, wherein for the generall you may see the Apostles duty accomplished, *as she had given her members to be members of iniquity, so now of righteousnesse*, insomuch that she is the true looking-glasse of an humble convert. Her humiliation is described: 1. In bringing of a box of oyntment to anoint his feet; not his head (say some) because she thought her self so unworthy,

unworthy, ſhe brought indeed an outward *viſible box of ointment*, but ſhe had another *inviſible and ſpiritual one*, even a contrite and broken heart. 2. She ſtands behinde Chriſt (as being loathſom in her own eyes) *and waſheth his feet with her tears*; which muſt ſuppoſe that to be true in her, which *Jeremiah* deſireth, *viz. Her head to be a fountain of water*, but as long as her heart was ſuch a *fervent limbeck*, it was no wonder to ſee ſuch precious diſtillations: *Chryſologus* upon this fact of hers, ſaith, *The Heavens are wont to water the Earth with rain*, but *ecce nunc rigat terra Cœlum*, here the earth watereth Heaven. Laſtly, The debaſement of her ſelf further appeareth, in making her Hair, heretofore the inſtrument of her pride and wantonneſs, now a *Towel* to wipe his feet. In the third place, Chriſts love towards her is remarkable, and in the general it is ſo great, that the Phariſee puffed up with his own pride, was *offended at it*, not conſidering, Firſt, That though ſhe had been a ſinner, yet now ſhe manifeſted Repentance. And ſecondly, That every commerce and communion with a ſinner is not forbidden, but that which is of incouragement or conſent unto his ſin: but our Saviours was like the communion of a Phyſician with the Patient to heal and cure: Hence our Saviour touched the leper, whom he healed, yet was not unclean, becauſe he touched him to reſtore him to health: But as the people murmured becauſe *Moſes* married a Blackmore, ſo the Phariſees grudged, becauſe Chriſt ſhewed mercy to ſinners; but *Moſes* indeed could not make the Blackmore white, whereas Chriſt doth purifie the defiled ſoul. Now our Saviour doth aggravate his love to her; Firſt, by a diligent enumeration of thoſe ſeveral acts of ſervice, which ſhe had exhibited to him, not mentioning any of her former ſins; and all this he doth with an Antitheſis, or oppoſition to that carriage which the Phariſee had preſented him with. 2. To convince the Phariſee, he declareth a Parable, that ſo from his own mouth the Phariſee may judge her love to Chriſt to be greater then his. In the laſt place his grace to her is further declared, by pardoning her ſins though ſo hainous, which pardon is firſt declared unto the Phariſee in my Text, and afterwards to the woman her ſelf.

In my Text is the firſt promulgation of her pardon; now becauſe the words have ſome difficulty, and the later part is

brought to prove love to be a meritorious cause of Remission of sins; two Questions are briefly to be resolved: First, When this womans sins were pardoned? And the Answer is, *That as soon as ever she repented in her heart of her evil ways, and believed in Christ, her sins were forgiven her*; for so God doth promise; and this was before she came to Christ, but she cometh to Christ for the more assurance of Pardon, and not only so, but that he should authoritatively absolve her from her sinne; for Christ did more then declare her sins pardoned, as appeareth by the standers by, who with wonder made this question, *v. 49. Who is this that forgiveth sins also?* Whereas to declare the forgiveness of sin only, any Minister may do, as we read of *Nathan* to *David*, 2 Sam. 12. 13. So that her sins were pardoned by God before, at the first time of her Faith and Repentance, but now Christ as the Mediator, doth particularly absolve her, and that in her own conscience, therefore he bids her, *Go in peace.*

Two Questions resolved for clearing the Text. *Answ.*

1. When this Penitents sinne was pardoned.

The second Question is, *Whether that expression,* Much is forgiven her, for she loved much, *be causal, as if her love were antecedent, and a cause of her forgiveness; or consequential only, as an effect, or sign of her forgiveness; in this sense,* She loved much, *because God did forgive her many sins, not* she loved much, *and therefore God forgave her?*

2. Whether the expression in the text favour any causality in the Penitents love in reference to her pardon.

1. Here is a great and vast difference between these two: many Papists are for the later, the Protestants generally for the former, and there is this cogent reason for it, for that Christ doth not speak of Repentance, or Love which should go before, and be the cause of the pardon of sins, is plain by the Parable he brings of a Creditor, who forgave one Debtor more, another Debtor less: hereupon our Saviour asked the Pharisee, *Which of them will love him most? Simon answered, I suppose him to whom most was forgiven:* Now of such a love our Saviour speaketh, when he mentioneth the woman, which is clearly a love of *Gratitude, Because much was forgiven*; not an antecedent love of *merit*, to procure pardon; so that as from her actions of anointing and washing his feet, by way of *a sign or effect*, we gather her Faith and Love of Christ; so by her Faith and Love as *by a sign and effect*, it may be gathered, that her sins are forgiven her. But you may ask, How could she come to know her sins were forgiven, before Christ

Chriſt told her? I anſwer, By the promiſe of God made to every true Penitent and Believer: though this aſſurance of hers was imperfect, and therefore admitted of further degrees, whereas then all this Repentance and Humiliation was not that ſinne *might be forgiven*, but from Faith that they *were forgiven*: We may obſerve this,

That the ſenſe and apprehenſion of pardon of ſins already obtained, doth not beget carnal ſecurity, but a further mollifying and humbling of the heart in a gracious manner. *Obſerv.* 1.

This is a practical truth of great concernment. And for the opening of it, take notice of this diſtinction, as a foundation, *viz.* That there is in Scripture a two-fold Repentance or Humiliation of the ſoul for ſin; the one antecedent, and going before pardon, and this the Scripture requireth as a neceſſary condition, without which forgiveneſs of ſin cannot be obtained: of this Repentance the Scripture for the moſt part ſpeaks, *Ezek.* 14.18, 30. *Mat.* 3.2. *Mark* 6.12. *Luk.* 13.3. *Act.* 3.19. and generally in moſt places of Scripture. In the ſecond place there is an Humiliation of heart, and brokenneſs of ſoul for ſin, ariſing *from the apprehenſion of Gods love in pardoning*, whereby we grieve, that we ſhould deal ſo unkindely with ſo good and gracious a God; This, though more rarely, yet is ſometimes ſpoken of in Scripture, as firſt in this woman, who out of the apprehenſion of Gods love in pardoning ſo much to her, did pour out her ſoul in all wayes of thankfulneſs. After this manner alſo was *Davids* Repentance, *Pſal.* 51. for he was thus deeply affected after *Nathan* had told him, *His ſin was taken away*: Although it doth appear by the *Pſalme* alſo, that he had not as yet that ſenſe of pardon, which did quiet his conſcience. This kinde of affection was alſo in *Paul*, 1 Tim. 12,13,14,15,16. 1 Cor. 15.8,9. in which places the Apoſtle remembring his former ſins, confeſſeth them, and acknowledgeth thereby his unworthineſſe of all that grace and favour he had received; ſo that the Apoſtle doth not there humble himſelf that he may obtain mercy, but becauſe he had obtained mercy. The moſt eminent inſtance of this kinde of ſorrow and ſhame, is *Ezek.* 16.62,63. where God promiſeth to eſtabliſh his Covenant with them, and then mark the event of this, *That thou maiſt remember and be confounded, and never open*

A two-fold repentance in Scripture.

thy mouth more becauſe of thy ſhame, when I am pacified towards thee.

So then both theſe kindes of Humiliations are to be owned and practiſed; and therefore it is a falſe and dangerous error to acknowledge no other kinde of Repentance then the later: The Papiſts will not acknowledge this later Humiliation at all, becauſe they deny all Faith and Aſſurance that a believer may have of his ſins in particular: And others, that there is only this later, and therefore the fore-mentioned Author, in his Treatiſe of *Goſpel-repentance*, makes this only Goſpel-repentance: but as Goſpel-faith is not that reflect act of the ſoul in a man, whereby it is perſwaded that Chriſt *is his*, but a direct act of taking and receiving Chriſt to be ours: ſo a Goſpel-repentance is not that mainly whereby we are humbled, becauſe we receive Gods love to us in pardoning, but principally in that loathing of our ſelves to obtain pardon: It is therefore great ignorance in that Author, in his Treatiſe of *Goſpel-repentance*, when *pag.*58. he cals Repentance that goeth before this Faith, *viz.* that my ſins are pardoned, a dead work; as if the Faith that juſtifieth, and without which it is impoſſible to pleaſe God, were the believing that my ſins are pardoned; whereas the Scripture makes it to be, the receiving of Chriſt, and laying hold on him: and ſeeing that the object muſt in order of nature be before the act that is imployed about it, it followeth infallibly, that I muſt have Juſtification, before I can believe I have it: Repentance therefore may be thought to go before a two-fold act of Faith; Firſt, That whereby Chriſt is laid hold upon and made ours, and ſo the Repentance that precedeth this, may be called legal and ſlaviſh. Or ſecondly, Before a perſwaſion that my ſins are pardoned, and before this act of Faith, Repentance muſt neceſſarily go, becauſe the Covenant of Grace diſpenſeth pardon only to ſuch.

The Obſervation proved from Scripture

But becauſe I have already ſpoken enough of the former kinde of Repentance anteceding Remiſſion of ſins, vindicating the neceſſity of it, I ſhall preſs upon this later, as being moſt proper to my Text. *And that aſſurance of apprehenſion of pardon, doth not beget ſecurity, but rather increaſe godlineſs*, will appear ſeveral wayes.

And firſt thus: Thoſe places which ſpeak of Gods gracious Properties,

Properties, do repreſent them as *grounds of duty, as well as of conſolation,* Pſal. 130.4. *There is forgiveneſs with thee, that thou mayeſt be feared:* Mark that expreſſion [*There is forgiveneſs with thee:*] which implieth forgiveneſs to be in God as *in a fountain,* and therefore he doth eaſily, and plentifully forgive; but leſt any Spider ſhould ſuck poiſon out of this ſweet flower, he addeth, *That thou mayeſt be feared;* here is no incouragement to ſecurity. Thus *Hoſ.* 3.5. there is a gracious Promiſe of God to his children, that they ſhall fear him and his goodneſs. As it is Gods glorious Property to work good out of evil, ſo it is a moſt deviliſh quality to work evil out of good.

2. The *Promiſes of God, they alſo require an holy and humble walking,* 2 Cor.7.1. The Apoſtle having in the Chapter before mentioned thoſe glorious Promiſes in the Covenant of Grace, That he would be our God, and we his ſons and daughters, makes this inference, *Having thoſe promiſes, let us cleanſe our ſelves from all filthineſs, perfecting holineſs in the fear of God:* So that here is no danger, as long as we keep cloſe to the genuine uſe of the Scripture. Thus alſo *Eph.*4.30. *Grieve not the Spirit of God, whereby ye are ſealed,* &c. Where *Aſſurance* is ſo far from *incouraging* to ſin, that by ſin it is weakned and deſtroyed. The more gracious then we perceive God to us, the more humiliation and debaſement we finde in our ſelves. Thus the Apoſtle *Peter,* 1 Pet.1.17. *If ye call on the Father, who without reſpect of perſons judgeth all men, paſs the time of your ſojourning here in fear.* To make therefore doubting, a duty and meritorious, as ſome Papiſts have done, is to betray great ignorance of Scripture motives.

3. *That Aſſurance of pardon is apt to kindle ſpiritual affections in us,* is plain, if you conſider the nature of ſuch Aſſurance. By reaſon.

1. Originally it is wrought by the Spirit of God: as a man by the power of Free-will, is not able to do any ſupernatural good thing, ſo neither by the ſtrength of natural light, can he diſcern the gracious priviledges God beſtoweth upon him, 1 *Cor.*2.12. The *Spirit whereby we know the things that are freely given us of God,* is oppoſed *to the ſpirit of the world:* If then this perſwaſion be not the fruit of the fleſh, but of the Spirit, is it any wonder, that it inclineth us to holy things? Again, 1.

2. 2. This perſwaſion of pardon cometh *in the uſe of thoſe means appointed by God.* 2 Pet. 1. 10. By giving *great diligence in the uſe of the means*, we only come to *aſſurance.* How then can ſuch a *perſwaſion of forgiveneſs* cauſe a *neglect of the means?*

3. Laſtly, That Spirit which doth thus aſſure, doth work alſo at the ſame time, concomitant gracious effects, eſpecially fervent and effectual prayer, *Rom.* 8. *Gal.* 3. Now where conſtant powerful Prayer is, that ſoul is *like a tree planted by the waters ſide.*

Further evidence from experience. 4. That this perſwaſion of pardon doth inflame much to Holineſs, appeareth *from the nature and ſtate of thoſe who are in it.* They are ſons. Now by experience we ſee, that in an ingenuous ſon, the more apprehenſion there is of his fathers tender love and kindeneſs to him, the more obſequious and ſerviceable he is; Can we think that the fathers great love to his prodigal ſon, was not like coals of fire poured on him to melt and thaw him? We rather ſee jealouſies and ſuſpitions of love to breed hatred at laſt. Hence diffidence worketh deſpair, and deſpair hatred of God: It is therefore a ſpecial duty lying upon the people of God, to entertain good thoughts of God, and to be perſwaded of his loving kindeneſs to them.

5. That the people of God do yet mourn and abhorre themſelves for their ſins, though perſwaded of the pardon of them, ariſeth from the ſincerity and uprightneſs of their heart, whereby they hate ſin as ſin, and grieve for the diſhonour they have put upon God. It is indeed lawful, yea a duty to repent of ſin, that it may be pardoned, becauſe the Scripture propounds this as a motive and incouragement to the duty: And it is a vain thing, to affect more high and ſpiritual ſtrains then the Scripture. But Humiliation of ſin, when pardoned, and after the knowledge of the pardon, doth evidently diſcover an upright heart, that the diſhonour of God is more trouble and grief to him, then his own puniſhment and deſtruction. Whereby it is, that he doth ſo accuſe and condemn himſelf for dealing ſo wretchedly and frowardly with ſo gracious a God.

6. That ingenious principle of Gratitude and Thankfulneſs which reigneth in the godly, will put them upon all theſe ſervices. Godlineſs in the lives of the godly may be conſidered two

wayes

wayes: Firſt, as a means wherein they attain to eternal life: Secondly, as an expreſſion of Thankfulneſs unto God. Hence *Urſine* in his Catechiſm inſcribeth that part of Divinity, which containeth our duty, *de gratitudine*, of Thankfulneſs. *Bern. Ep.* 107. *Juſtus quis eſt, niſi qui amanti ſe Deo vicem rependit amoris? quod non fit niſi revelante ſpiritu per fidem æternum Dei propoſitum de ſua ſalute.* Who is a righteous man, but he that returneth love to God, for Gods loving of him? And how can this be, but by Gods Spirit revealing his purpoſe of Election, concerning the juſt mans Salvation?

Uſe of Inſtruction, Doth the apprehenſion of great pardon, breed great Humiliation, then we may ſee the neceſſity of that Miniſtery and preaching, which doth diſcover the depth, length and breadth of ſin. They take the beſt way to ſet up grace and magnifie Chriſt, who do amplifie the pollution of ſin in us: Now that we may come to be convinced how much God doth forgive us, two points are much to be inſiſted upon. *Uſe* 1. To preſs this uſe upon us, two things eſpecially to be inſiſted upon.

1. *The Doctrine of original corruption*, for thereby we ſhall ſee our ſelves guilty of more ſins then ever we thought of; a man without this Scripture-light, is like one in a dark dungeon, which is full of Serpents, Toads, and all venemous creatures, but is not able to ſee any of them, and ſo thinks himſelf without any danger at all. If therefore thou wouldſt ſee how much is forgiven, reckon up all the debts thou oweſt. The mercy and skill of the Phyſician will then appear, when the worſt of thy diſeaſe is made manifeſt. 1. The doctrine of original corruption.

A ſecond Point much to be preſſed, is the *pure, ſtrict and exact obligation of the law*, which being ſet as a pure glaſs before thee, all thy deformities will appear. In this ſenſe it is good to be a legal Preacher and a legal Hearer often: that ſo knowing the holineſs of the Law, and our imperfection, we may eſteem the more of Gods Grace in pardoning ſo much; As God in the outward paſſages of his providence doth therefore ſuffer one trouble to follow another, like ſo many waves, that ſo the greater their calamities have been, his wiſdom, power and goodneſs may be the more conſpicuous in delivering of them. Thus it is alſo in his ſpiritual adminiſtrations, he will not reveal the riches of Grace, but to the poor in ſpirit, nor will he give eaſe and refreſhment, but to 2. The ſtrict obligation of the Law.

thoſe

thoſe that are heavy laden and burdened. And this is the reaſon, why a Phariſee, a formaliſt, a moral man, a ſelf-righteous man, doth not love Chriſt, as converted Publicans and ſinners do.

Uſe 2. Uſe ſecond of Admonition, to thoſe who have ſinned much, and ſo have had much forgiven them, let ſuch know their expences of practiſed grace, muſt be according to the receipts of juſtifying Grace. Let ſuch know, the pardon of many ſins is a talent to be greatly improved. As thou haſt abounded in many ſins, and God in many pardons, ſo do thou in much thankfulneſs. How thankful would we be to a man who hath delivered us often from a temporal death! but behold a greater love is manifeſted here. Thou who haſt (it may be) been the chiefeſt ſinner of many thouſands, be now the chiefeſt Believer of many thouſands; If thou haſt been a great ſinner, and art not now a great actour, and ſpiritual merchant negotiating for God, fear the truth of thy grace; much love ſhould be like much fire that conſumes all droſs; quicken up thy ſelf with ſuch thoughts as theſe, Lord, who was more plunged into ſin then I? whoſe diſeaſes were greater then mine? It may be thouſands and thouſands for leſs and fewer ſins then I have committed, are now taking their portion in hell. O Lord, this thy overflowing goodneſs doth overcome me, oh that I had the hearts of all men and Angels to praiſe thee.

FINIS.

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